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MODERN PERSIAN COLLOQUIAL GRAMMAR

CONTAINING

**A SHORT GRAMMAR, DIALOGUES AND
EXTRACTS FROM NASIR-EDDIN SHAH'S DIARIES,
TALES, ETC. AND A VOCABULARY**

FRITZ ROSEN



ASIAN EDUCATIONAL SERVICES

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TO HIS EXCELLENCY

The Right Hon^{ble} the Marquis of DUFFERIN and AVA,
G. C. B., K. P., G. C. S. I., G. C. M. G., G. C. I. E.

**IN GRATITUDE FOR THE EXAMPLE SET BY HIM IN THE ACQUIREMENT
OF THE PERSIAN LANGUAGE AND IN RECOLLECTION OF THE
PLEASANT HOURS SPENT, LISTENING WITH HIM TO
A PERSIAN STORY-TELLER IN INDIA**

THESE PAGES ARE

DEDICATED BY

THE AUTHOR.

PREFACE.

The "*Modern Persian Colloquial Grammar*" is a translation and revision of my "*Neupersischer Sprachführer*" published at Leipzig by C. A. KOCH in 1890. Its object is to assist the student in learning the language now spoken in Persia.

The Persian Grammars hitherto written in English have, like FORBES' Grammar and CLARKE'S Manual, dealt with the Persian of India, which differs in every respect from the language of Iran. A few English books, it is true, such as FINN'S little vocabulary, HAGGARD and LESTRANGE'S able edition of the VAZIR of LANKURAN and WOLLASTON'S excellent dictionaries, have dealt with the Persian of Modern Persia, but I think that a work containing a grammar, dialogues and various specimens of colloquial prose together with some information regarding journeys and life in Persia will be found useful to all travellers and residents in that country as well as in Baluchistan and Afghanistan.

The principal additions to the German edition are

the introduction throughout the book of the Persian type along with the Latin transcription. This will enable the student to acquire the rudiments of reading as well as of speaking. Further-more an alphabetic vocabulary has been substituted for the tabulated collection of useful words contained in the German edition. Since publishing the "Neupersischer Sprachführer" a residence of six years in PERSIA has enabled me to make many corrections and amplifications.

The English translation of the diary of Nasir-Eddin SHAH's journeys to Europe has been taken from Mr. REDHOUSE's "The Diary of H. M. the Shah of Persia during his Tour through Europe in A. D. 1873. London, 1874".

I have much pleasure in thanking Prof. E. DENISON Ross, of University College, London, for the kind assistance he has lent me by reading a great part of the proofsheets while I was in Persia.

Teheran, April 1897

The Author.

INTRODUCTORY REMARKS TAKEN FROM THE PREFACE TO THE GERMAN EDITION.

Persian, the most elegant and harmonious of all the languages of Muhammedan nations has, from the earliest days, enjoyed an importance far beyond the boundaries of the Shah's dominions and has still survived the many vicissitudes of Eastern history.

As early as the seventh century Persia lost her independence and fell under the successive sway of the Arab, the Türk and the Mongol. But it was under the foreign rule of the Turkish dynasties of the Ghaznevide and Seldjuk kings and their successors the Atabegs that Persian literature attained its highest development. It so far influenced the turkish conquerors as to render them instrumental in spreading Persian thought and speech over a great part of Asia. Even the Mongols fell beneath its charm. When they first invaded Irân under Jangiz Khan they had attempted to extirpate from its soil the inhabitants together with their civilization. But we see them not long afterwards when they invaded India under Babur — the great grandson of Tamerlane — in 1526, appearing as the bearers of Persian speech and thought and introducing into India the higher standard of Persian civilization; and the country, as it fell beneath their undisputed sway, attained an unprecedented degree of wealth and magnificence. The

invaders introduced Persian art, Persian architecture and Persian industry, and *Persian* became the language of the court and government of the Moghuls. In fact, there can be no clearer illustration of Persian influence, than the transformation of a savage Tartar horde into the polished and magnificent courts of Dehli and Agra. To this day Persian is not only spoken at all the courts of India, but it is to a certain extent the official language of the Indian Foreign Office in its dealings with the native Princes, and it is taught in all the middle-class schools throughout Northern India. Out of the language of the Tartar conquerors has sprung up the language of the «horde» (*ordū* or *urdū*) or «*Royal camp*», the modern *Urdū* or *Hindūstānī*, which is itself three parts Persian.

Persian has exercised almost as much influence on the *Turkish* literature and language as on Hindustani, and the Persian classics are the foundation of higher education among the Turks both of Turkey and of Turkistan.

But though the Persian language has formed a bond of intellectual union between the nations of Islām inhabiting the immense tract between the *Syr*, the *Brahmaputra*, the *Euphrates* and the *Danube*, yet it has had to yield considerably to foreign influences even on its original territory, the plateau of Irān: All Persian provinces are more or less populated by Turkish tribes. Several races of Mongols are settled in Afghanistan, who have however partially adopted the Persian language or in some instances the East Persian dialect Pukhtū, while in Baluchistan a distinct race, the Brahui talk a language of their own.

It is clear that this incroachment of foreign nations on Persian territory must have necessarily exercised an influence on the language. Already with the invasion of the Arabs and the conversion of Persia to Islām a countless number of Arabic words and phrases had been adopted into the classical language. In the

same manner, at a subsequent period, Turkish expressions found their way into the language and literature

The addition of a considerable foreign vocabulary affected to some extent the original language. By far the greater number of foreign words were substantives and adjectives. The verb with its simple inflection remained for a long time untouched. But by degrees the Arabic or Turkish «*ism*» (noun or adjective), in conjunction with a Persian verb, supplanted the old *simple verb*. Thus there came into use a number of compound expressions formed by nouns and adjectives with auxiliary verbs, of which a list is given on page 47. This tendency produced a proportionate decrease in the number of simple verbs. E. g. *آمُختن* *āmukhtan*, to learn has been replaced by *یاد گرفتن* *yād giriftan* or *درس خواندن* *dars khāndan*, — *بخشیدن* *bakhshidan*, to bestow, has been replaced by *مرحمت کردن* *marhamat kardan*.

A further change resulting from the foreign elements was the introduction of *adverbs*. No special form had existed for this part of speech in classical Persian, the meaning being expressed by an adjective used adverbially. In the modern language the arabic adverbs in *ā*, *an*, are the rule, whereas in the classical language they were the exception.

Another class of modifications might be styled *organic* and to these all languages are subject with the lapse of time. Two forces, a desire for lucidity and an inclination to laxity of expression, are especially powerful in producing this change. The old words lose their power and must either be strengthened or replaced by stronger expressions.

This phenomenon is most clearly marked in the case of the *prepositions*, for the prepositions of the classical language are now either doubled or strengthened or their place taken by simple concrete nouns. — It has been found necessary in a similar way

to strengthen the *pronouns*, because like the prepositions, being small words, they were likely to be completely lost. Thus we now nearly always find *khudam*, *khudat* *khudash* used instead of the shorter form *khud* of the classical language. Double forms like: *chi kār* or *chi chīz* have replaced the simple form *chi*; *hich kas na* is used for the original *kas na*; *chi vakht* for *key* etc.

Unfortunately the inclination towards laxity of expression has proved stronger in the development of modern Persian than the tendency towards lucidity. To this circumstance must be ascribed the great lack of rule and the partially apparent, partially real arbitrariness and inconsistency of the language, which renders the use of some parts of speech, especially the conjunctions and prepositions, a difficulty for the pupil and for the teacher. Also the inflection of the verb has lost some of its clearness and simplicity by the various forms being now frequently interchangeable, whereas in the classical language they were distinctly differentiated.

But vanity and love of effect, which, from the earliest days, have been weak points of the Persian character, have done even more harm to the language than inaccuracy of expression. It is owing to this love of display that the simplest subjects are mostly expressed in bombastic style, and quaint turns of speech are constantly drawn from the archaic or classical language and from Arabic. It is therefore, in dealing with the vocabulary and with the grammar, only possible to form a *general* distinction between the classical language and that of our own day. But such a distinction will not hold good in each particular case. *Modern Persian* must therefore to some extent be regarded as a mixture or *strictly modern Persian* and *classical Persian*. It is left to the taste of the individual to adopt whichever style he likes, the classical, the bombastic or the colloquial modern Persian. But it is always necessary to distinguish the language of Irān from the Persian which is still in use in *India*. The Persian of India may

be looked upon as a petrification of the old classical language. It has also preserved the «majhūl» vowels *e* and *o* for *ī* and *ū* and many other differences in pronunciation. The Persian speaking Indians, whose studies are mostly confined to the classics and to poetic exercises, have followed none of the developments of the modern language.

In order to obtain a fixed standard in the midst of this confusion of styles, I have submitted nearly everything that has been written in purely modern Persian to a careful examination. The limited number of these publications has considerably lightened my task. Besides a few plays, of which the *Vazir of the Khān of Lankurān* is the best known, a small volume: *tādīb ul atfāl* (education of children) and the newspapers printed at Teheran, Isfahan and Constantinople, there are only the works of *Nāsir-eddīn Shāh* which are written in a modern and colloquial style. The excellent dialogues in Mirza Ibrahim's grammar of the Persian language (London 1841) belong half to the classical language, whose influence their author could not entirely shake off. In these it is only the uneducated people who use the style which *Nāsir-eddīn Shāh* has now raised to the dignity of a written language.

The descriptions which the late Shah has published of his travels in Persia and Europe are the best and truest specimens of the modern colloquial language spoken at the Persian court and capital. I have often during audiences with His Majesty been able to ascertain, in the course of long conversations, that the Shah spoke in exactly the same manner as he wrote, and frequently, in reading his most entertaining diaries, the very intonation of his voice has come back to me.

It is because the language of the Shah is the simple colloquial language committed to writing, that I have made it the foundation of the vocabulary, the grammar and the conversational parts of this book. All the examples given and all the dialogues are in

strict accordance with the style used by the late Shah in his diaries.

As regards the *Turkish words* in the language, they follow the same rules in forming the plural etc. as purely Persian words. It has not therefore been necessary to devote a special chapter to them, as has been the case with the arabic words.

In drawing up the vocabulary and the conversations I have chiefly kept in view the requirements of the traveller. He may also derive useful information from particular chapters, as «a walk in the bazar» and «a journey through Persia» and others. I have taken especial pains to give such information as I have found useful in my first ride across the country, from the Persian Gulf to the Caspian Sea. A knowledge of the distances of the posthouses one from another, as given in the tables, may frequently save the «*tāza vārid*» (new arrival) from overcharge.

I would finally venture to express the hope that this *Grammar of Colloquial Persian* may awaken amongst some of my readers a certain interest in the modes of Persian thought and Persian expression, and that, after conquering the difficulties of the Persian characters, they may become acquainted with the very rich and fascinating classic literature, a knowledge of which is indispensable to the thorough mastery of the modern language.

F. R.

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CHAPTER 1.

ALPHABET AND PRONUNCIATION.

The Persian alphabet consists of 32 letters which differ according to their position at the beginning, middle or end of a word or group of letters. The letters are written from right to left and, when made into words form a sort of shorthand.

As the table of the alphabet shows, some letters: د ا and ژ ز ر و are never joined to the following letter. If they occur in the middle of a word, a gap is formed, similar to the interval between two separate words ex: برادر *bar a da r (barādar)*, brother.

In the so called شکسته *shikasta*, writing, all letters forming *one word* are connected. This greatly facilitates quick writing, but renders reading very difficult.

A number of letters, as may be seen in the table, represent *identical* sounds in Persian, f. i. ص and س, ث and = s, or ح and ه = h, or ز, ذ, and ط = z, ت and ط = t, آ and ع = spiritus lenis. — In *Arabic*, from which language the Persian alphabet is taken, these letters represent *different* sounds, but in Persian no distinction whatever is made between them. It is therefore useless for the student to trouble about the pronunciation of arabic sounds like ح, ط or ص.

Persian names of letters.	not connected.	connected with the preceding only.	connected with the preceding a with the following.	connected with the following only.	EXAMPLES.	
					connected with the preceding a following.	connected with the following only.
alif	ا	...	...	...	ba	.....
be	ب	...	...	...	shab	buz
pe	پ	...	...	...	chap	par
te	ت	...	...	...	dast	tu
se	ث	...	...	...	sālis	suṁ
jim	ج	...	...	...	kaj	jā
chim	چ	...	...	...	hich	chang
he	ه	...	...	...	fath	haj
khe	خ	...	...	...	yakh	khar
dāl	د	...	...	...	bad	.....
zāl	ذ	...	...	...	kāghas	.....
re	ر	...	...	...	khar	.....
ze	ز	...	...	...	khas	.....
je	ژ	...	...	...	kaj	.....
						(see p.) spiritus lenis or long a.
						= English b.
						= " p.
						= " t.
						= " a.
						= " j.
						= " ch in chat.
						= " h.
						= german ch in Sache or Scotch in Lock.
						= English d.
						= " z.
						= Italian r (slightly rolled).
						= English z.
						= French j in jour or s in Engl measure.

sin	bas	qiam	sar	English s in mason.
shln	kash	pashm	shah	„ „ sh.
sād	raqs	qasd	صاف	„ „ s in mason.
sād	ba's	khizr	زید	„ „ z.
ta	khatt	batn	طیر	„ „ t.
za	hāfir	nam	ظلم	„ „ z.
'ain	ma'	ba'd	عقل	initial alif (see p. 5) i. e. spiras lenis.
ghain	tigh	baghal	غل	a very guttural g not unlike the french r grasseillé.
fe	kaf	safar	فردا	English f.
qāf	haq	nugra	قرآن	a very guttural k.
kaf	yak	bikun	کن	English k.
gaf	rang	jigar	گدا	„ „ g in garden.
lam	gul	ma'lūm	لب	„ „ l.
mim	sum	namās	من	„ „ m.
nun	tan	banda	نام	„ „ n.
vāf	shou	.....	.....	„ „ v
ho	nuh	shabhā	فر	English h and = a at the end of words.
ye	bi	bid	یوت	English y in yard when a pure consonant; ی as a vowel see p. 5

The arabic alphabet contains no vowels proper. The three letters ا, و, and ی are semivocalic consonants, viz: ا = spiritus lenis, i. e. the sound, not written in English, which introduces every initial vowel. — و = *v* and ی = *y* in yard.

The vowel sounds short *a* 1) *u* and *i* are expressed by the signs - *fat'ha* or *zabar* for *a*, ˘ *zamma* or *pish* for *u* and _ *kasra* or *zir* for *i*.

If these signs are added to the corresponding semivocalic consonants mentioned above, they form the long vowels *ā* 2), *ī* and *ū*, ex: جَالِينُوسَ Jālinūs (Galen).

If they are added to the other consonants, they express short vowels, by which these consonants are followed ex:

مُنْتَظِرٌ *muntazir*, expecting.

If a letter is to be followed by no vowel sound at all, the sign ° (*jasm* or *sukūn*) is placed over it ex: مُشْتٌ *musht*, fist, مُنْتَظِرٌ *muntazir*, expecting.

As a matter of fact these signs are *hardly ever used*, either in print or in writing. The consequence is, that the reader must either *know* or *guess* the vowels. This

1) The *fat'ha* transcribed by a - is a short vowel very nearly resembling the English *a* in "apple" or "hat". The final *a* represented by ˘ has the same sound, and *not* that of the Italian *a* in "Roma", as is the case in *Hindustāni* and *Indian Persian*.

2) Long *ā* is pronounced very much like in the English word "bard". Sometimes the sound is a little nearer the *o*, but never as much as in the English words "soft" or "hawk".

difficulty however is diminished by the general rule that:

ا, و, and ی between consonants represent long ā, long ū and long ī respectively, ex: مار *mār*, snake موش *mūsh*, mouse, میز *mīz*, table.

In the transcription used in this book the long vowels, are marked with —, all vowels not bearing this sign being short.

ا in the beginning of a word, as also ع, is a mere spiritus lenis which can introduce any vowel or diphthong, ex: آسپ *asp*, horse, انسان *insān*, man, اردو *urdū*, camp, عرب *Arab*, Arab, عراقی *‘Irāqī*), عرف *‘urf*, civil code, عین *‘ein*, eye, اوقات *ouqāt*, times.

Long initial ā is expressed by آ (the sign ~ is called *madd*, prolongation) and by عا ex: آدم *ādam*, Adam, عادت *‘ādat*, custom.

ا which may be sometimes replaced by ء *hamza* in the middle of a word, is in some cases a spiritus lenis as it is when initial, ex: راس *ra’s* cape (pronounce ra-as), رئیس *ra-‘is*, director. Whenever the sign ‘ occurs in the transcription, a distinct hiatus must be heard, i. e. the word must be as it were, interrupted by a very short pause.

Initial و, and ی are always pure consonants, ex: وری *varag* leaf . یارار *yārar* major.

Final short a is expressed by the letter ا ex: بند *banda* slave, صفحه *saḥḥa* page. No h-sound is heard.

If this final *u* is to be followed by an *i* or *ī*, this is expressed by a *hamsa*, over the *u*, and the sound of a *y* is inserted, so as to avoid the hiatus, ex: صفحہ *safha-yi* a page, بندہ خدا *banda-yi khudā*, the slave of God.

The following words are spelt with a *u*, as if they had a long *u*, but pronounced with a short *u*.

دو	<i>du</i>	two
تو	<i>tu</i>	thou
خود	<i>khud</i>	self
خوردن	<i>khurdan</i>	to eat
آخور	<i>ākhur</i>	manger
خوراک	<i>khurāk</i>	food
خورش	<i>khurish</i>	stew
خورد	<i>khurd</i>	small
خورده	<i>khurda</i>	a little
خورشید	<i>khurshid</i>	the sun
خورسند	<i>khursand</i>	happy
خوش	<i>khush</i>	pleasant

The words چو and همچو are in modern Persian pronounced *chi* and *hamchi* as.

The syllables *ān* and *ām* are frequently pronounced *nān* and *nām*, especially in the South of Persia ex: نان *nān* or *nūn* bread, شام *shām* or *shūm* evening.

In the following words the *u* is not pronounced at all:

خواب	<i>khāb</i>	sleep
خوابیدن	<i>khābīdan</i>	to sleep

In some Arabic words final *ā* is represented by a ی Ex: مصطفى *Mustafa*, إلى *ilā* until.

خواجه	<i>khāja</i>	eunuch
خوار	<i>khār</i>	object
خوارزم	<i>khārizm</i>	the khanate of Khiva
خواستن	<i>khāstan</i>	to desire
خواهش	<i>khāhish</i>	desire
خوان, خوانچه	<i>khān, khāncha</i>	a tray
خواندن	<i>khāndan</i>	to read
خواهر	<i>khāhar</i>	sister

Diphthongs.

There are two diphthongs in Persian, *ei* and *ou*, ex:

خوص *houz* (not unlike English *hose*) a tank میل *meil* (not unlike English *mail*) inclination.

The Consonants proper and Orthographical Signs.

The consonants require no particular explanations beyond what is said in the table of the alphabet.

The only case where the pronunciation differs from the writing is the *ۛ* at the end of the words سه *si* three, به *bi* to چه *chi* what and که *ki* who (و) where no aspiration is heard.

The *ۛ* standing for a short *a* at the end of words has been explained p. 5.

In order to show that a consonant is doubled, the sign *-*, *tashdīd* is placed over it, ex درّ *darra* valley, محمد *Muhammad*.

Another orthographical sign much used in Persian is the *tanvīn* *آ*. It is originally the termination of arabic

accusatives, used in Persian as adverbs ex: مثلاً *masalan* for instance, غالباً *ghālīban* mostly, اتفاقاً *ittifāqan* accidentally. The ا preceding the *tavvīn* is a short *a*.

When the ل *l* of the arabic article ال *al* is assimilated with the following consonant, which is always the case before the dentals ط ص ص ش س ز ر ذ د ث ت and ن, the sign ~ *vasla* is placed over the ل ex: هارون ارشید *Hārūn ar Rashīd*, جبل اطارق *jabal at Tūriq* the mountain of Tāriq (Gibraltar) الشيطان *ash Sheitūn* the devil.

All orthographical signs are frequently omitted in print and usually in writing.

The Accent.

The *accent* falls on the *last* syllable of all words except certain parts of the verb and some particles which are explained below.

The only Persian noun which has the accent on the first syllable is صنار *sānnār* a penny, the contraction of صد دينار *sad dīnār* a hundred dinars.

The following parts of the verb have the accent on the first syllable:

1) All forms beginning by the prefixes می *mī* and به *bi* ex: میگیرد *mīgīrad* he takes بپرسم *bīpursam* shall I ask?

When either *mī* or *bi* are omitted, the accent remains on the first syllable, ex: کنم *kūnam* I may do گوید *gūyad* he will say.

The accent is particularly strong on the *bi* of the Imperative ex: بزن *bīzan* strike! برویم *bīvavīm* let us go!

2) The *negative forms*, beginning with **نه** *na*, ex: **نکن** *nd-kun* do not! **نکردم** *nd-kardam* I did not. **نمیکنم** *nd-mikunam* I do not.

In the *past tense* the syllable, which in the third person is either the last or the only one, keeps the accent throughout all the other persons of the tense ex: **فرمود** *farmūd* he ordered; the other persons are: *farmūdā*, *farmūdī*, *farmūdīm*, *farmūdīd*, *farmūdand*. **داد** *dād* he gave; the other persons are: *dādā*, *dādī*, *dādīm*, *dādīd*, *dādand* (compare conjugation table p. 49).

All other parts of the verb have the *accent* on the *last syllable*. These are:

1) The *infinitive*, full or shortened, ex: **پرسیدن** *pur-sīdan*, **پرسید** *pursīd* to ask.

2) The *participles*, *present* ex: **کنند** *kunandā* doing, **خوانند** *khānandā* singing,

and *past* ex: **گرفته** *giriftā* taken, **برده** *burdā* carried off.

3) The *gerund* ex: **خورنی** *khurdanī* a thing to be eaten **گفتنی** *guftanī* a thing to be said.

A few *Arabic and Persian particles* have the accent on the *first syllable*:

آیا *āyā* interrogative particle **بلی** *bālī* yes

اما *ammā* but **لیکن** *līkan* but

ولی *vālī* however **یعنی** *yā'ni* that is to say.

The *ī* at the end of a word, when it is the *indefinite article* is not accentuated. In this way words connected with the indefinite article are to be distinguished from abstract nouns or adjectives spelt and otherwise pronoun-

ced in the same way, ex: پادشاهی *pādishāhī* a king, *pādishāhī* royal power. — دولتی *doulātī* a government, *doulātī* governmental. — شهری *shāhrī* a town, *shāhrī* belonging to the town, municipal. — گدای *gadāi* a beggar, *gadāi* beggary.

There is a third *ī* in Persian, which may be called the *relative ī*. It connects the relative pronoun *که ki* with the preceding word. This relative *ī* has the accent, which makes it distinguishable from the *ī* of the indefinite article before mentioned, ex: شخصی که *shakhsī-ki* the person who, but *shākhsī ki* a person who اسپی که *aspi ki* *jou nakhurda ast*, the horse which has eaten no barley, but *āspī ki jou na-khurda ast*, a horse which has eaten no barley.

A number of words are *enclytic*, i. e. they are so closely connected with the preceding word, that they have no accent of their own. These are:

1) The *suffixed pronouns* *ام am*, *ات at*, *اش ash*, *مان mān*, *تان tān*, *شان shān*, see p. 32, ex: مادرش *mādār-ash* his mother.

2) The *present forms of the verb to be* *ای am*, *است ast*, *ایم im*, *اید id*, *اند and*, see p. 41, ex: چه ساعت است *chi sāt-ast*? what is the time?

3) The short *i* called *isāfa* see p. 13.

CHAPTER II.

GRAMMAR.

The *grammar* of the Persian language is extremely simple, there being only *one* declension, *one* conjugation and *no* gender.

1. THE NOUN.

The *Plural* in *classical Persian* used to be ان *ān* for persons and ها *hā* for things, ex: پادشاهان *pādishāh ān* kings, تختها *takht hā* thrones.

Names of animals used to have their plurals formed both ways, ex: سگها *saghā* and سگن *sagān* dogs.

In *modern Persian* the plural in ان *ān* is almost obsolete and ها *hā* is generally used for persons as well as for things, ex: سرباز *sarbāz* soldier, plur: سربازها *sar-bāzhā*, زن *zan* woman, plur: زنها *sanhā*, کتاب *kitāb*, book, plur: کتابها *gadā* beggar, plur: گداها.

The obsolete method of forming the plurals of Persian words in *ā*, viz: *agān* for persons and *ajāt* for things is still in use, especially in books and official writings, ex: بند *banda* slave, plur: بندگان *bandagān* نوشته *navishta* writing, plural: نوشتهجات *navishta-jāt* روزنامه *rūznāma* newspaper, plural: روزنامهجات *rūs-nāmajāt*. — کارخانه *kārkhāna* factory, plural: کارخانهجات *kārkhāna-jāt*. — But at the same time the modern forms are used:

کارخانها *kārkhānahā*, روزنامه *rūznāmahā*, نوشته *navishtahā*, بندگان *bandahā*.

Some arabic collective nouns in *s* form their plurals in *ajāt*.
ex: عمل *'amala* workmen, plur: عملجات *'amalaḡāt*.

مرد *mard* man, has three plural forms: مردها *mardhā*, men
مردم *mardum* and مردمان *mardumān*, people.

The *Accusative* is formed by adding *را* *rā* either to the singular or to the plural, ex: سگ *sag*, dog, acc: سگرا *sagrā*, noun plur.: سگها *saghā*, plural acc: سگهارا *saghārā*, سرباز *sarbāz* soldiers, acc: سربازرا *sarbāzrā*, plur. nominat. سربازها *sarbāzhā*, plur. accusative سربازهارا *sarbāzhārā*, زن *zan* woman, accus: زنرا *zanrā*, plur. nominat: زنها *zanhā*, plur. accusat: زنهارا *zanhārā*.

The accusative ending *را* *rā* is also added to the obsolete plurals mentioned above as well as to the arabic plurals.

The accusative ending *را* *rā* has the meaning of a *definite article* which otherwise does not exist in Persian. If *rā* is omitted, it leaves the word indefinite, ex: اسپرا *asprā* *dīdam* I saw *the* horse, but اسپ دیدم *asp dīdam* I saw *a* horse.

In order to express the *indefinite article* in the singular *ی* *i* is added to the corresponding words. This *i* is long and not accentuated, see pp. 9 and 10, ex: اسپ *aspi* *a* horse, خوب اسپ *khūb aspi* *a* good horse. If a noun is followed by an adjective, the *i* of the indefinite article is added to the adjective ex: کوه بلندی *kūh-i bulandī* *a* high mountain, سگ زردی *sag-i zardī* *a* yellow dog.

The *izāfa*.

1) The *genitive* is formed by adding a short *i* called *izāfa* to the governing noun, which generally precedes the noun governed.

The *i* of the *izāfa* is either not written at all or expressed by a - (*kasra*).

Examples of the *genitive*.

کوه نور *asp-i Shāh*, the horse of the King
 کوه نور *kūh-i nūr* the mountain of light
 زن وزیر پادشاه ایران *zan-i vazīr-i pādīshāh-i Īrān*, the wife of the minister of the King of Persia.

When the governing word ends in a vowel, the *izāfa* is pronounced *yi*, so as to avoid the hiatus, and spelt with a ی, ex: پای فیل *pā-yi fīl* the foot of the elephant, روی زمین *rū-yi zamīn*, the surface of the earth.

If this vowel is the *a* expressed by ؤ, the *izāfa* takes the shape of a ه (hamza) over the ؤ, ex: خانه درویش *khāna-yi darvīsh* the house of the dervish, بنده خدا *banda-yi khudā* the slave of God.

2) *Adjectives* are connected in the same way with their nouns as the governed word with the governing in the case corresponding to the English genitive, ex: اسپ شاه *asp-i shāh* the horse of the king, اسپ سیاه *asp-i siyāh* the black horse — کوه نور *kūh-i nūr* the mountain of light, کوه بلند *kūh-i buland* the high mountain. The above examples show that for the Persians there is no difference

between the possessive case and a noun connected with an adjective.

3) If several adjectives form attributes to the same noun, they are connected by the *izāfa* unless they are connected by the conjunction و *va*, and ex: اسبِ عربی سیاه *asp-i arabī-yi sūh-i khūbī* a good black arab horse.

اسبِ خوبی *asp-i arabī-yi sūh-i khūbī* a good black arab horse.
کوهِ بلندِ سنگیِ برفدار *kūh-i buland-i sangi-yī barfdar* a high, rocky, snow-covered mountain.

4) The *izāfa* is furthermore used to form *possessive pronouns*, by connecting the personal pronouns with the governing word, in the same way as adjectives are connected with their nouns, ex: (من *man*, I) اسبِ من *asp-i man*, my horse (ما *mā* we) خانهٔ ما *khāna-yi mā* our house.

Omission of the *izāfa*.

The *izāfa* is omitted in certain arabic genitives ¹⁾ when the governing and the governed word form one compound noun or express one notion.

The most frequent governing words used in this way are: صاحب *sāhib* owner, possessor, امیر *amīr* or میر *mīr* lord, ولی *valī* lieutenant, ابن *ibn* or بن *bin* son ex: صاحب منصب *sāhib mansab*, possessor of rank, officer.

صاحب قران *sāhib qarān* a Ruler over a space of 30 years.

صاحب کمال *sāhib kamāl* possessor of perfection.

1) In Arabic the genitive is formed by mere *juzʿa*-position ex: باب *bāb* gate, ال *al* the, وادی *vādī* valley باب الوادی *bāb al vādī*, the gate of the valley, يد *yad* hand محمد *Muhammad* the hand of Muhammad.

The great number of *arabic titles* now used in Persia are all formed in the same way, by mere juxtaposition, i. e. without the *izūfa*, ex:

صدر اعظم *sadr a'zam* most high chief, grand vizier.

ولی عهد *vali 'ahd* lieutenant of the office, heir apparent.

ظل السلطان *zill as sultān* shadow of the King (title of the present Shah's eldest son).

نایب السلطنة *nāyib as saltāna* lieutenant of royalty (the present Shah's third son).

بن سلطان *bin sultān* son of a king.

ولی نعمت *vali ni'mat* lord of bounty, Sovereign.

اسد الدوله *asad ad doula* lion of the state.

امین الملك *amīn al mulk* confidant of the Kingdom.

عزیز السلطان *'azīz as sultān* favourite of the king.

صمصام السلطنة *samsūm as saltāna* scimitar of the kingdom.

عزت الدوله	<i>'izzat ad doula</i> honour of the state	} titles of princesses
عصمت الملوك	<i>'ismat al mulūk</i> chastity of kings	

امیر تومان *amīr tūmān* lord over 10,000, general.

میر پنچ *mīr panj* lord over 5(000).

میر غضب *mīr ghazab* lord of wrath, executioner.

میر شکار *mīr shikār* master of the hunt.

میر آخور *mīr ūkhur* lord of the manger, master of the horse.

In the same way some *turkish-persian* genitives are used without the *izūfa*, ex:

نایب چلپار *nāyib chapar* postmaster.

چاپار *shāgird chapar* postboy.

بيگلربيك *beiglarbeig* under governor (lit. chief of chiefs. but also with the turkish sign of the possessive case ex:

بيگلر بيگي *beiglar beig-i* chief of chiefs.

دريا بيگي *daryā beig-i* lord of the sea, admiral

In all the examples quoted above the two words connected without the *izāfa* express one notion and are to be considered as compound words. When this is *not* the case, the *izāfa* must be used: *ex:* صاحب خانه *sāhib khāna* householder but *sāhib-i khāna* the owner of the house صاحب منصب *sāhib mansab* an officer, but صاحب منصب *sāhib-i mansab-i sarhangī* the holder of the rank of a colonel.

The other cases are formed by prepositions as in English or French:

به <i>bi</i> , to	پيش <i>pīsh</i> , to, (used only
برای <i>barāyi</i> , for	for persons).
از <i>az</i> from	
با <i>bā</i> with.	

The following forms of frequently used verbs should be learnt by heart. They will be necessary in order to illustrate the formation of the cases.

آمد <i>āmad</i> , came	برد <i>burd</i> took away
رفت <i>raft</i> went	آورد <i>āvurd</i> brought
گفت <i>guft</i> said	گرفت <i>girift</i> took
دید <i>dīd</i> saw	داد <i>dād</i> gave

On the following page are given a few examples which will serve to illustrate some of the foregoing rules:

سرباز اسپ برای شاه آورد	sarbāz asp barāyi Shāh āvurd.	a soldier brought a horse for the King.
سگ نان گدازا بود	sag nān-i gadā-rā burd.	the dog carried off the beggar's bread.
کشتی انگلیس بایران آمد	kashti-yi Inglis bi Irān āmad.	an English ship came to Persia.
وزیر از طهران رفت به فرنگستان	vazīr az Tahrān raft bi Farangistān.	the minister went from Tehran to Europe.
مرد شمشیر شاهرا دید	mard shamshir-i Shāhrā دید.	the man saw the sword of the King.
شاه پول از وزیر گرفت و بگذا داد	Shāh pūl az vazīr girift va bi gadā dad.	the King took money from the minister and gave it to the beggar.
دوست من پیش من آمد	dūst-i man pish-i man āmad.	my friend came to me.
دوست تو بتو چه گفت	dūst-i tu bi tu chi guft?	what did your friend say to you?
کتلبرا بمن نداد	kitāb-rā bi man na dad.	he did not give me the book.
کتابی از من گرفت	kitābi az man girift.	he took a book from me.
شاه با وزیر بمسجد آمد	Shāh bā vazīr bi masjid āmad.	the King came with the minister to the mosque.
درویش از خانه وزیر بحمام رفت	darvish az khāna-yi vazīr bi hammām raft.	the dervish went from the house of the minister to the bath.

2. ADJECTIVES.

Adjectives generally follow nouns and in this case are joined to them by the *izāfa* (see p. 13) ex. اسب عربی *asp-i ʿarabī* the arabian horse, کوه بلند *kūh-i buland* the high hill, دست راست *dast-i rāst* the right hand, پای چپ *pā-yi chap* the left foot.

To form the accusative *را* *rā* is added to the adjective only, ex. اسب عربی را *asp-i ʿarabī-rā*, کوه بلند را *kūh-i buland-rā*, دست راست را *dast-i rāst-rā*, پای چپ را *pā-yi chap-rā*.

The termination of the plural is added to the nouns only, ex. اسبهای عربی *asphā-yi ʿarabī* arabian horses, کوههای بلند *kūhhā-yi buland* high hills, دستهای راست *dasthā-yi rāst* right hands, پایهای چپ *pāhā-yi chap* left feet.

Examples of the plural accusative:

اسبهای عربی را *asphā-yi ʿarabī-rā*
 کوههای بلند را *kūhhā-yi buland-rā*
 دستهای راست را *dasthā-yi rāst-rā*
 پایهای چپ را *pāhā-yi chap-rā*

If a number of adjectives follow a noun, *را* *rā* is added to the last of these adjectives only, ex. قالی بزرگ خوشرنگ ترکمانی را *qālī-yi buzurg-i khushrang-i turkamānī-rā* the large finely coloured turkoman carpet.

A few adjectives sometimes precede the noun, which is generally followed by the indefinite article *ی* *i*, and in this case the *izāfa* is mostly omitted.

ex. خوب *ajab havū-i*, (a) wonderful air
اسبی *khūb aspī*, a good horse.

In very few cases adjectives precede the noun *with* the *izūfa*. ex. پیر مرد *pīr-i mard* an old man, پیر زن *pīr-i zan* an old woman, پیر بازار *Pīr-i bāzār* the Saint's bazar, سبز میدان *sabz-i meidān* the green square.

Adjectives frequently precede nouns to form compounds, ex. بدبو *badbū* of bad smell, خوش رنگ *khushrang* of fine colour, سیاهبیشه *sūkhbīsha* Black Forest, سفیدکوه *Safīdkūh* White Mountain.

The *degrees of comparison* are formed by adding to the adjective:

تر *tar* for the comparative and ترین *tarīn* for the superlative.

Examples.

خوب *khūb* good خوبتر *khūbtar* better خوبترین *khūb-tarīn* best.

به *bih* good بهتر *bihtar* better بهترین *bihtarīn* best.

بد *bad* بدتر *badtar* worse بدترین *badtarīn* worst.

بزرگ *buzurg* large بزرگتر *buzurgtar* bigger بزرگترین *buzurgtarīn* biggest.

کوچک *kūchik* small کوچکتر *kūchiktar* smaller کوچکترین *kūchiktarīn* smallest.

Than is expressed by از *az* ex. بهتر از جان *bihtar az jān* better than life, بزرگتر از فیل *buzurgtar az fil*, bigger than an elephant.

The *superlative construction* is the same as the ge-

nitive ex. بهترین مردم *bihtarīn-i mardum* the best of men, بزرگترین پادشاهها *buzurgtarīn-i padishāhhā* the greatest of kings (the greatest king).

3. NUMERALS.

1. Cardinal Numerals.

۱	یک <i>yak</i>	1
۲	دو <i>du</i>	2
۳	سه <i>si</i>	3
۴	چهار <i>chahār</i>	4
۵	پنج <i>panj</i>	5
۶	شش <i>shish</i>	6
۷	هفت <i>haft</i>	7
۸	هشت <i>hasht</i>	8
۹	نه <i>nuh</i>	9
۱۰	ده <i>dah</i>	10
۱۱	یازده <i>yāzdah</i>	11
۱۲	دوازده <i>davāzdah</i>	12
۱۳	سیزده <i>sīzdah</i>	13
۱۴	چهارده <i>chahārdah</i>	14
۱۵	پانزده <i>punzdah</i>	15
۱۶	شانزده <i>shunzdah</i>	16
۱۷	هفده <i>hīvdah</i>	17
۱۸	هیجده <i>hījdah</i>	18
۱۹	نوزده <i>nuzdah</i>	19
۲۰	بیست <i>bīst</i>	20
۲۱	بیست و یک <i>bīst u yak</i>	21
۲۲	بیست و دو <i>bīst u du</i>	22
۲۳	بیست و سه <i>bīst u si</i>	23

۲۴	چهار بیست و	<i>bīst u chahār</i>	24
۲۵	پنج بیست و	<i>bīst u panj</i>	25
۳۱	شش بیست و	<i>bīst u shish</i>	26
۲۷	هفت بیست و	<i>bīst u haft</i>	27
۲۸	هشت بیست و	<i>bīst u hasht</i>	28
۳۹	نه بیست و	<i>bīst u nuh</i>	29
۳۰	سی	<i>sī</i>	30
۳۱	سی و یک	<i>sī u yak</i>	31
۴۰	چهل	<i>chihil</i>	40
۵۰	پنجاه	<i>panjāh</i>	50
۶۰	شصت	<i>shast</i>	60
۷۰	هفتاد	<i>haftād</i>	70
۸۰	هشتاد	<i>hashtād</i>	80
۹۰	نود	<i>navad</i>	90
۱۰۰	صد	<i>sad</i>	100
۱۰۱	صد و یک	<i>sad u yak</i>	101
۲۰۰	دویست	<i>davīst</i>	200
۲۱۱	دویست و یازده	<i>davīst u yāzdah</i>	211
۳۰۰	سی صد	<i>sīsad</i>	300
۴۰۰	چهار صد	<i>chahārsad</i>	400
۵۰۰	پانصد	<i>punsad</i>	500
۶۰۰	ششصد	<i>shishsad</i>	600
۷۰۰	هفتصد	<i>haftsad</i>	700
۸۰۰	هشتصد	<i>hashtsad</i>	800
۹۰۰	نصد	<i>nuhsad</i>	900
۱۰۰۰	هزار	<i>hazār</i>	1000
۲۰۰۰	دو هزار	<i>du hazār</i>	2000
۱۰۰۰۰	ده هزار	<i>dah hazār</i> ¹⁾	10 000
۱۰۰۰۰۰	صد هزار	<i>sad hazār</i>	100 000

1) ۱. ... is also called لک *lak*. (The Indian lak is 100 000.)

۵۰۰ ...	کرور <i>kurūr</i>	500 000
۱۰۰۰ ...	میلیون <i>mīlūn</i>	1 000 000

صدها *sadhā* hundreds, هزارها *hazār hā* thousands, يك يك *yak yak* or يك بيك *yak bi yak* one by one, يكايك *yakāyak* suddenly, دو دو *du du* or دو بدو *du bi du* by twos, etc.

جفت *juft* a pair, لنگه *linga* the other of a pair.

Rule After cardinal numbers the noun is employed in the singular, not in the plural, as in English ex. هفت لشکر *haft lashgar* seven armies (not *haft lashgarhā*, چهل ستون *chihil sutūn*, forty columns, پنجاه روز *panjāh rūz* fifty days.

Often, and more especially in writing, collective nouns follow the numerals, ex. دویست باب خانه *davīst bāb khāna*, 200 houses, پنج نفر فرّاش *panj nafar farrāsh* 1) 5 footmen, يك دستگاہ فنجان *yak dastgāh finjān* a set of cups, — ده رأس اسب *dah ra's asp* 10 horses.

چهارده رأس قاطر *chahārdah ra's qātir*, 14 mules.

دو زنجیر فیل *du zanjir fīl*, 2 elephants.

صد نفر شتر *sad nafar shutur*, 100 camels.

شش عراده توپ *shish 'arrāda tūp*, 6 cannons.

يك دانه سرداری *yak dāna sardārī*, 1 coat.

دوازده عدد صندلی *davāsdah adad sandalī*, 12 chairs.

دو تا دستمال *du tā dastmāl*, 2 handkerchiefs.

In ordinary conversation *nafar* is used for persons and generally تا *tā*, sometimes دانه *dāna* for things.

Learn the following idioms: دو سه تا *du si tā* two

1) It is difficult to translate the word *farrāsh*. A *farrāsh* may be called upon to act as housemaid or executioner.

or three; چهار پنج تا *chahār panj tā*, four or five;
 هفت هشت نه تا *haft, hasht, dah tā* some seven or
 ten (in this case نه *nuh* 9 is always omitted.)

Ordinals.

یکم <i>yakum</i> first	هشتم <i>haftum</i> seventh
دویم <i>duyum</i> second	هشتم <i>hashtum</i> eighth
سیم <i>siyum</i> third	نهم <i>nuhum</i> ninth
چهارم <i>chahārum</i> fourth	دهم <i>dahum</i> tenth
پنجم <i>panjum</i> fifth	صد <i>sadum</i> hundredth
ششم <i>shishum</i> sixth	هزارم <i>hazārum</i> thousandth.

Besides the Persian ordinals the *Arabic* ordinals are to a certain extent used:

اول <i>avval</i> first
ثانی <i>sānī</i> second
ثالث <i>sālīs</i> third
رابع <i>rābiʿ</i> fourth
خامس <i>khāmis</i> fifth
سادس <i>sādis</i> sixth
سابع <i>sābiʿ</i> seventh, etc.

Of these *arabic* ordinals اول *avval* the first, is used in dates, ex. اول ماه رمضان *avval-i mäh-i Ramazān* the first of the month of Ramazan.

The first day of the month is also called غرة *ghurra* and the last day سلخ *salkh*.

The plural of اول *avval* is اوایل *avāyil*, which means the first days, the beginning.

The *arabic* ordinals are also used to distinguish so-

ver reigns bearing the same name, ex. شاه عباس اول *Shah Abbās-i avval*, Shah Abbas the First. شاه طهماسب ثانی *Shah Tahmāsp-i sānī*, Shah Tahmāsp II.

In enumeration the adverbial form of the arabic ordinals is mostly used: اولاً *avvalan* firstly, ثانياً *sānīan* secondly, ثالثاً *sālisan* thirdly, etc.

Adverbial numbers.

These are formed by adding دفعه *daf'a*, بار *bār* or مرتبه *martaba* to the cardinals, ex. يك دفعه *yak daf'a* once, دو بار *du bār* twice, سه مرتبه *si martaba* three times.

دو باره *du bāra* means: over again, once more.

دو تا دو چهار میشود: $2 \times 2 = 4$ *du tā du chahār mīshavad*.

Fractions.

نیم *nīm* or نصف *nisf*

ثلث *suls* or يك سه *si yak*

ربع *rub'* or چهار يك *chahār yak*

خمس *khums* or پنج يك *panj yak*, etc.

صد و پنج *sad u panj*

صد و بیست *sad u bist*

بیست درجه *bis: daraja*. (twenty degrees)

4. PRONOUNS.

1) Personal pronouns.

من *man* I

تو *tu* thou

او *u* he, she, it

ما *mā* we

شما *shumā* you

ایشان *ishān* they.

The second person singular تو *tu* thou, is used in speaking to inferiors only, especially to servants. Otherwise شما *shumā* you, is used like in English or *vous* in French.

In speaking of a person of superior rank, the plural ایشان *ishān* is used instead of the singular او *ū*.

The accusative of من *man* is مرا *marā*. Otherwise the declension of the personal pronoun is the same as that of the noun.

The personal pronoun in the accusative can also be expressed by adding the shorter form of the possessive pronoun to the word preceding the verb. Thus there is no distinction between the personal and the possessive pronoun in Persian.

2) Possessive pronoun, shorter form.

Singular.

Plural.

1 person	ام <i>am</i> my, me.	مان <i>mān</i> our, us.
2 „	ات <i>at</i> thy, thee.	تان <i>tān</i> your, you.
3 „	اش <i>ash</i> his, hers, its, him.	شان <i>shān</i> their, them.

Examples of this pronoun used both as personal and as possessive:

دلم *dil-am*, my heart, ولم کن *vil-am kun*, let me go, صدات نشنیدم *sadā-at na-shanīdam* I have not heard your voice, صدات کردم *sadā-at kardam* I called you, پیش اش ببینم *mībīnam ash* I see him, پیش اش بیاور *pīsh-ash biār* bring him forward.

These forms are also sometimes used for the dative (which in classical Persian was identical with the accusative), ex. نانم بده *nān-am bidih* give me bread, گفت شان *guft-i shān* he told them.

The *longer form of the possessive pronoun* is identical with the personal pronoun on page 24. ex. *اسپ من* *asp-i man* my horse.

Illustration of the two forms of the
possessive pronoun.

<i>اسپم</i> <i>aspaṁ</i>	or	<i>اسپ من</i> <i>asp-i man</i>	my horse
<i>اسپت</i> <i>asp-at</i>	„	<i>اسپ تو</i> <i>asp-i tu</i>	thy horse
<i>اسپش</i> <i>asp-ash</i>	„	<i>اسپ او</i> <i>asp-i ū</i>	his horse
<i>اسپمان</i> <i>asp-i mān</i>	„	<i>اسپ ما</i> <i>asp-i mā</i>	our horse
<i>اسپتان</i> <i>asp-i tān</i>	„	<i>اسپ شما</i> <i>asp-i shumā</i>	your horse
<i>اسپشان</i> <i>asp-i shān</i>	„	<i>اسپ ایشان</i> <i>asp-i īshan</i>	their horse.

The former of these two forms is the more frequent one in ordinary conversation.

In order to form the *accusative*, *را* *rā* is added to the pronoun: *اسپمرا* *aspaṁrā* or *اسپ مرا* *asp-i marā*.

To form the *plural* *ها* *hā* is added to the noun ex. *اسپهای من* *aspha-yi man* or: *اسپهام* *aspha-am*.

The possessive case is often expressed by *مال* *māl* (property) ex. *اسپ مال من* *asp māl-i man* my horse کتاب *kitab māl-i hakīm* the doctor's book.

3. The *Reflexive Pronoun* in classical Persian is *خود* *khud*. Though this form is sometimes used in colloquial Persian, the following forms are much more usual:

خودم *khudam* myself
خودت *khudat* thyself

خودش *khudash* himself, herself, itself
 خودمان *khudimān* ourselves
 خودتان *khuditān* yourselves
 خودشان *khudishān* themselves.

Rule: Personal and possessive pronouns must be replaced by the reflexive pronoun when they refer to the same subject, ex. من خودمرا نمیشناسم *man khudamrā na-mīshanāsam* I do not know myself, اسپ خودش را دید *asp-i khudashrā did* he saw his horse.

In ordinary conversation this rule is not always strictly observed, ex. دستمرا میخوام بشورم *mīkhūham dast-am-rā bishūram* I want to wash my hands, for دست خودمرا *dast-i khudam-rā*.

4. Demonstrative Pronouns.

این *īn* this آن *ān* (commonly pronounced *un*) that. When used as nouns they are declined in the ordinary way.

همین *hamīn* this same one
 همان *hamān* (*hamun*) that same one
 چنین *chunīn* همچنین *hamchunīn* such a one as this
 چنان *chunān* همچنان *hamchunān* such a one as that
 همچو *hamchu* generally pronounced *hamchi* so, such
 چندان *chandīn* and چندان *chandān* so much.

5. Relative Pronouns.

که *ki* who, that, accusative: او را *chī* which.
 کی *āṛā* or اش *ki* *ash*. ex.

سرباز که اسپ او را کشته بودند *sarbhāz ki asp-i āṛā kushta būdand* the soldier whose horse they had killed,
 اسپیکه دمش را بریدند *aspī-ki dum-ashrā burīdand* the horse whose tail they cut off.

The *relative* pronouns **که** *ki* and **چه** *chi* are often connected with the demonstrative pronouns:

اینکه *īnki*, **آنکه** *ānki* (*unki*), **اینچه** *īnchi*, **آنچه** *ānchi* (*unchi*). ex. **اینکه رفت** *īnki raft* this one who went, **آنچه گفتی** *ānchi gufti* that which you said.

If a noun is followed by a relative sentence which is to define it, a **ی** *ī* is added to that noun ex. **شخصی که** *shakhsī-ki* the person that, **سگبیرا که** *sagīrā-ki* the dog which (accus.).

This relative *ī* must not be confounded with the *ī* of the indefinite article or the *ī* which serves to form adjectives and abstract nouns, see pp. 12 and 13.

Note the construction of the following examples: **شخصی که باو پول داده بودم** *shakhsī-ki bi ū pūl dāda būdam* the person to whom I had given money, **چربی که از او قاشق میسازند** *chūbī-ki az ū qāshuq misāzand* the wood out of which they make spoons.

شاهرری که در او یک فقیری نباشد *shāhrī-ki dar ū yak faqirī na-bāshad* a town in which there is not one poor person.

6. *Interrogative pronouns.* These are identical with the relative pronouns: **که** *ki* who? and **چه** *chi* what? The latter is generally followed by **چیز** *chīz* thing, **کار** *kār* business, **حرف** *harf* word.

که <i>ki</i>	who?	
چه <i>chi</i>		
چه چیز <i>chi chīz</i>	(thing)	} what?
چه کار <i>chi kār</i>	(business)	
چه حرف <i>chi harf</i>	(word)	

Among the common people چي چي *chi chī* is often used for چي چي *chi chīz*.

Note the construction of the following sentences: اين کيست *in asp-i kī-st?* (*ki ast*) whose horse is this?

اين چه حرف است *in chi harf ast?* what word is this?

(what do you mean by this?) آن مرد که بود *ān mard*

ki būd? who was that man? از اين چه بهتر است *az*

in chi bihtar ast? what is better than this?

کدام *kudām* which? ex: کدام شخص *kudām shakhs?*

which person? کدام کتاب *kudām kitūb?* which book?

چند نفر بودند *chand nafar būdand?* how many were they?

اين تفنگرا *in tufang-rā chand kharādi?* how much did

you give for this gun?

چرا *chirā* (originally the accusative or dative of چه

chi) why? ex. چرا نگفتی *chirā na gufti?* why did you

not say (so)?

چرا *chirā* in vulgar Persian is very frequently used

instead of the affirmative بلي *bālī* or آری *ārei* yes, ex.

چرا پول داری — *pūl dāri?* — *chirā* have you any mo-

ney? — yes. This is an abbreviation of چرا نداشته باشم

chirā na dāshta bāsham? why should I not have any?

کجا *kujā?* where?

کی *kei?*

چه وقت *chi vakht?* } when?

کی *kei* is also used in the meaning of how, ex. می‌شود

kei mīshavad? how can it be?

Table of Indefinite Pronouns and Adverbs.

همه *hama* all

همه همه *hama hama* all together

هر يك	<i>har yak</i>	every one
هر کدام	<i>har kudām</i>	} whoever
هر كه	<i>har ki</i>	
هر آنكه	<i>har ān-ki</i>	
هر كس	<i>har kas</i>	
هر كسيكه	<i>har kasī-ki</i>	
چند نفر	<i>chand nafar</i>	some (persons)
چند تا	<i>chand tā</i>	some (things)
هر چيز	<i>har chiz</i>	} everything
هر چيزی	<i>har chizi</i>	
هر چه	<i>har chi</i>	} whatever
هر آنچه	<i>har unchi</i>	
هر چيز	<i>har chiz</i>	
هر چيزيکه	<i>har chizi-ki</i>	
همه جا	<i>hama jū</i>	everywhere
هر جا	<i>har jū</i>	} wherever
هر جا يکه	<i>har jā-ki</i>	
هر کجا	<i>har kujū</i>	
هر طرف	<i>har taraf</i>	} wherever (in whatever direction)
بهر سمت	<i>bi har samt</i>	
هر سو	<i>har sū</i>	
هر طوريکه	<i>har tourī-ki</i>	in which ever way
هر وقت	<i>har vakht</i>	at any time
هميشه	<i>hamīsha</i>	always
هر روز	<i>har rūz</i>	every day
هر شب	<i>har shab</i>	every night
روز و شب	<i>shab u rūz</i>	} day and night
شبانه روز	<i>shabāna rūz</i>	
عمه روز	<i>hama rūza</i>	all day long
هر دو	<i>har du</i>	both
بهر حال	<i>bi har hāl</i>	in any case, at all costs.

5. THE VERB.

The *Persian verb* is particularly simple and easy to learn. There is only *one* conjugation. All tenses are formed from two fundamental parts, the *imperative* and the *infinitive*. The terminations added to these are the same in all verbs without any irregularities.

1. The auxiliary verb بودن *būdan* to be, is slightly irregular only in so far, as it has three radicals: هست *hast*, بود *būd* and باش *bāsh*.

Infinitive بودن *būdan* to be.

Indicative.

Present (weaker form).

ام <i>am</i> I am	ایم <i>īm</i> we are
ای <i>ī</i> thou art	اید <i>īd</i> you are
است <i>ast</i> he, she, it is	اند <i>and</i> they are.

Present (stronger form)¹⁾

هستم <i>hastam</i> I am	هستیم <i>hastīm</i> we are
هستی <i>hastī</i> thou art	هستید <i>hastīd</i> you are
هست <i>hast</i> he, she, it is	هستند <i>hastand</i> they are.

Present negative.

نیستم <i>nīstam</i> I am not	نیستیم <i>nīstīm</i> we are not
نیستی <i>nīstī</i> thou art not	نیستید <i>nīstīd</i> you are not
نیست <i>nīst</i> is not	نیستند <i>nīstand</i> they are not.

1) The stronger form is more emphatic than the weaker form ex. است تو جنگل شکار *tūyi jangal shikār ast?* Is there game in the forest? answer: هست *there is*. — وگرنه من همان خاکم که هست *vagarna man hamān khāk am ki hastam* otherwise I am but the dust I (really) am. (Saadi).

Similarly words ending in a long vowel are contracted with forms of the present هستم *hastam* when followed by them, ex. ماست *māst* (for ما است *ma ast*) شماست *shumā-st* (for شما است *shumā ast*).

تو *tu* (thy, thine) and است *ast* form *tust* (with a short vowel)

که *ki* (who, whose) and است *ast* form کیست *kīst*, the other forms with که *ki* are: کیستم *kīstam*, کیستی *kīstī*, کیستیم *kīstīm*, کیستید *kīstīd*, کیستند *kīstand*, ex. این شخص کیست *in shakhs kīst*? who is this person? ما سگ کیستیم *mā sag-i kīstīm*? whose dogs are we? (idiom).

Very often this contraction is not expressed in writing, but exists none the less in pronunciation.

Preterite (French *je fus*)

بودم <i>būdam</i> I was	بودیم <i>būdīm</i> we were
بودی <i>būdī</i> thou wert	بودید <i>būdīd</i> you were
بود <i>būd</i> he, she, it was	بودند <i>būdand</i> they were.

Imperfect (French *j'étais*).

میبودم <i>mībūdam</i> I used to be
میبودی <i>mībūdī</i> thou used to be
میبود <i>mībūd</i> he, she, it used to be
میبودیم <i>mībūdīm</i> we used to be
میبودید <i>mībūdīd</i> you used to be
میبودند <i>mībūdand</i> they used to be.

Perfect.

بوده ام <i>būda am</i> I have been
بوده ای <i>būda ī</i> thou hast been
بوده است <i>būda ast</i> he has been

ایم *būda im* we have been
 آید *būda id* you have been
 اند *būda and* they have been

Pluperfect.

بودم *būda būdam* I had been, etc.

Future.

(formed with the auxiliary verb خواستن *khāstan* and the shortened infinitive بود *būd*) .

خواهم *khāham būd* I shall be
 خواهی *khāhī būd* thou wilt be
 خواهد *khāhad būd* he will be
 خواهیم *khāhīm būd* we shall be
 خواهید *khāhīd būd* you will be
 خواهند *khāhand būd* they will be.

Infinitive.

بودن *būdan* } to be.
 هستن *hastan* }

Past participle.

بوده *būda* been.

Imperative.

باش *bāsh!* be! The other persons of the imperative are identical with the corresponding persons of the subjunctive present.

Subjunctive.

Present.

باشم <i>bāsham</i> I may be	باشیم <i>bāshīm</i> we may be
باشی <i>bāshī</i> thou mayest be	باشید <i>bāshīd</i> you may be
باشند <i>bāshnd</i> he may be	باشند <i>bāshand</i> they may be.

Imperfect.

میباشم *mībāsham* I might be
 میباشی *mībāshī* thou mightest be
 میبشد *mībāshad* he might be
 میباشیم *mībāshīm* we might be
 میبایید *mībāshīd* you might be
 میباشند *mībāshand* they might be.

The *Pluperfect* of the *Subjunctive* is expressed by بودم *būdam*, میبودم *mībūdām*, or باشم *bāsham*. See special usages of the tenses p. 43.

The *Optative* باد *bād* may he (she or it) be, is used in phrases expressing a wish e.g. عمرت دراز باد *umrat dirāz bād!* may your life be long! مبارك باد *mubārak bād!* may it be blessed!

2. The *auxiliary verb* شدن *shudan*, to become, is a regular verb and as such forms its indicative and subjunctive present from the imperative شو *shou*, while all the other parts are derived from the shortened infinitive شد *shud*. The و of the imperative شو is pronounced *v* when a vowel is added, e. g. شویم *shavīm*, شوند *shavand*.

Indicative.

Present.

میشم *mīshavam* I become
 میشوی *mīshavī* thou becomest
 میشود *mīshavad* he becomes
 میشویم *mīshavīm* we become
 میشوید *mīshavīd* you become
 میشوند *mīshavand* they become.

Preterite (French *je devins*).

شدم <i>shudam</i> I became	شدیم <i>shudīm</i> we became
شدی <i>shudī</i> thou becamest	شدید <i>shudīd</i> you became
شد <i>shud</i> he became	شدند <i>shudand</i> they became.

Imperfect (French *je devenais*).

میشدم <i>mīshudam</i> I became
میشدی <i>mīshudī</i> thou becamest
میشد <i>mīshud</i> he became
میشدیم <i>mīshudīm</i> we became
میشدید <i>mīshudīd</i> you became
میشدند <i>mīshudand</i> they became.

Perfect.

آم شده <i>shuda am</i> I have become
آئی شده <i>shuda ī</i> thou hast become
است شده <i>shuda ast</i> he has become
ایم شده <i>shuda īm</i> we have become
اید شده <i>shuda īd</i> you have become
اند شده <i>shuda and</i> they have become.

Pluperfect.

بودم شده <i>shuda būdam</i> I had become
بودی شده <i>shuda būdī</i> thou hadst become
بود شده <i>shuda būd</i> he had become
بودیم شده <i>shuda būdīm</i> we had become
بودید شده <i>shuda būdīd</i> you had become
بودند شده <i>shuda būdand</i> they had become.

Future.

خواهم شد <i>khāham shud</i> I shall become
خواهی شد <i>khāhī shud</i> you will become
خواهد شد <i>khāhad shud</i> he will become

خواهیم شد *khāhīm shud* we shall become
 خواهید شد *khāhīd shud* you will become
 خواهند شد *khāhand shud* they will become.

Infinitive.

شدن *shudan* to become.

Present participle.

شونده *shavanda* becoming (hardly ever used).

Past Participle.

شده *shuda* become.

Gerund.

شدنی *shudanī* what ought to become.

Subjunctive.

Present.

شوم *shavam* ¹⁾ I may become
 شوی *shavī* thou mayest become
 شود *shavad* he may become
 شویم *shavīm* we may become
 شوید *shavīd* you may become
 شوند *shavand* they may become.

The *Imperfect* of the *Subjunctive* is identical with the *Imperfect* or the *Preterite* of the *Indicative*.

The *Pluperfect* of the *Subjunctive* and of the *Indicative* are also identical, بودم شده *shuda būdam*.

The Regular Verb.

All infinitives end either in دن *dan* or in تن *tan*.

1) or بشوم *bishavam*, see p. 44.

In order to conjugate a verb, it is necessary to know its *infinitive* and its *imperative*.

The imperatives of all verbs in **یدن** *idan* are obtained by cutting off this ending e.g. Infin: پرسیدن *pursidan* to ask, imperative: پرس *purs!* ask!

From the *Imperative* are derived:

1) the Present of the Indicative, by prefixing the syllable می *mī* and adding the terminations **م** *am*, **ی** *ī*, **د** *ad*, etc. می‌پرسم *mī-purs-am*, می‌پرسی *mī-purs-ī*, etc.

2) the Present of the Subjunctive, by prefixing the syllable به *bi* and adding the same personal terminations: به‌پرسم *bi-purs-am*, به‌پرسی *bi-purs-ī*, etc.

All other forms are derived from the *shortened infinitive* i.e. the infinitive less the ending **ن** *an*, ex: پرسیدم *pursid-am*, پرسیدی *pursid-ī*, etc. — گفتن *guftan*, to speak, shortened infinitive, گفت *guft*, preterite, گفتم *guft-am*, etc.

Paradigm of the Regular Verb.

Active Voice.

Radicals { *Infinitive*: گرفتن *giriftan* to seize, to take.
Imperative: گیر *gir!* take! ¹⁾.

Indicative.

Present.

می‌گیرم <i>mīgīram</i> I take	می‌گیریم <i>mīgīrīm</i> we take
می‌گیری <i>mīgīrī</i> thou takest	می‌گیرید <i>mīgīrīd</i> you take
می‌گیرد <i>mīgīrad</i> he takes	می‌گیرند <i>mīgīrand</i> they take.

1) In colloquial Persian the form بگیر *bigir* is always used, instead of گیر *gir*.

Preterite (French *je pris*).

گرفتم <i>giriftam</i> I took	گرفتیم <i>giriftīm</i> we took
گرفتی <i>giriftī</i> thou tookest	گرفتید <i>giriftīd</i> you took
گرفت <i>girift</i> he took	گرفتند <i>giriftand</i> they took.

Imperfect (French *je prenais*).

میگرفتم <i>mīgiriftam</i> I took or used to take
میگرفتی <i>mīgiriftī</i> thou tookest
میگرفت <i>mīgirift</i> he took
میگرفتیم <i>mīgiriftīm</i> we took
میگرفتید <i>mīgiriftīd</i> you took
میگرفتند <i>mīgiriftand</i> they took.

Perfect.

گرفته <i>girifta-am</i> I have taken
گرفته <i>girifta-ī</i> thou hast taken
گرفته است <i>girifta ast</i> he has taken
گرفته ایم <i>girifta-īm</i> we have taken
گرفته اید <i>girifta-īd</i> you have taken
گرفته اند <i>girifta and</i> they have taken.

Pluperfect.

بودم گرفته <i>girifta būdam</i> I had taken
بودی گرفته <i>girifta būdī</i> thou hadst taken
بود گرفته <i>girifta būd</i> he had taken
بودیم گرفته <i>girifta būdīm</i> we had taken
بودید گرفته <i>girifta būdīd</i> you had taken
بودند گرفته <i>girifta būdand</i> they had taken.

Future.

خواهم گرفت <i>khūham girift</i> I shall take
خواهی گرفت <i>khūhī girift</i> thou wilt take

خواهد گرفت *khāhad girift* he will take
 خواهیم گرفت *khāhīm girift* we shall take
 خواهید گرفت *khāhīd girift* you will take
 خواهند گرفت *khāhand girift* they will take.

Infinitive.

گرفتن *giriftan* to take.

Present Participle (rarely used).

گیرنده *gīranda* one who is taking.

Past Participle.

گرفته *girifta* taken.

Gerund.

گرفتنی *giriftanī* what must be taken.

Imperative.

بگیر *bigīr!* take! (obsolete: گیر *gīr*). The other persons of the Imperative are identical with the corresponding forms of the Subjunctive.

Subjunctive.

بگیرم *bigīram* I may take
 بگیری *bigīrī* thou mayest take
 بگیرد *bigīrad* he may take
 بگیریم *bigīrīm* we may take
 بگیرید *bigīrīd* you may take
 بگیرند *bigīrand* they may take.

The *past tenses* of the *Subjunctive* are identical with the *past tenses* of the *Indicative*. The *Perfect of the Subjunctive* is گرفته باشم *girifta bāsham*. See: *Special usages of tenses* p. 43.

Passive Voice.

The passive voice is formed by adding the auxiliary verb شدن *shudan* to the past participle.

Indicative.

Present.

گرفته میشوم *girifta mīshavam* I am taken, etc.

Preterite (French *je fus pris*).

گرفته شدم *girifta shudam* I was taken, etc.

Imperfect (French *j'étais pris*).

گرفته میشدم *girifta mīshudam* I was taken, etc.

Perfect.

گرفته شده ام *girifta shuda am* I have been taken.

Pluperfect.

گرفته شده بودم *girifta shuda būdam* I had been taken.

Future.

گرفته خواهم شد *girifta khāham shud* I shall be taken.

Infinitive.

گرفته شدن *girifta shudan* to be taken.

Past Participle.

گرفته شده *girifta shuda* having been taken,

Imperative.

گرفته شو *girifta shou* be taken.

*Subjunctive.***Present.**

گرفتند *girifta shavam* I may be taken.

The *past tenses* of the *Subjunctive* are identical with those of the *Indicative*.

All Persian verbs are formed in the same way as گرفتن *giriftan*, by adding the verbal terminations to the two radical forms viz. the shortened infinitive and the imperative without به *bi*.

In the so called *irregular verbs* the irregularity consists only in the infinitive and imperative being derived from different roots, as دادن *dādan* to give, imperative: ده *dih*, or دیدن *dīdan* to see, imperative: بین *bīn*. Otherwise they offer no irregularity, the tenses being formed as in the case of regular verbs.

Thus in order to form all its parts, it is necessary to know the *infinitive* and the *imperative* of a verb, e.g. the verb *to see*: shortened infinitive: دید *dīd*, imperative: بین *bīn*, present: میبینم *mībīnam*, preterite: دیدم *dīdam*, subjunctive present: ببینم *bibīnam*, etc.

All verbs whose imperatives end in a long vowel (*ā* or *ū*) insert a ی *y* between these radical vowels and the termination, e.g.: گفتن *guftan* to say, imperative: گو *gū*, present: میگویم *mīgūyam*. نمودن *namūdan*, imperative: نما *namā*, present: مینمایم *mīnamāyam*.

In the same way verbs beginning with a vowel insert a ی *i* between the prefix به *bi* and the initial vowel, thus giving the sound of *ī*, e. g.: آمدن *āmadan* to come, imperative: آ *ā* and بیا *bīā*. Mark the forms

showing this inserted ی (*y* and *ī*) in the following couplet of *Saādī*:

گفته بودم چون بیایی غم دل با تو بگویم
چه بگویم که غم از دل برود چون تو بیایی

Gufta būdam chun biāyī gham-i dil hā tu bigūyam;
Chi bigūyam, ki gham az dil biravad chūn tu biāyī.

I had meant when thou shouldst come, to tell thee the sorrow of my heart. What shall I say, since sorrow flees from my heart when thou comest.

Obsolete Parts of the Verb.

Some parts of the verb are almost obsolete in modern Persian and are only occasionally used in speaking. These are:

1) The subjunctive بوم *buvam* I might be, for which باشم *bāsham* is used.

2) The negative imperative م م *ma*, ex.: مگو *magū* do not say مگیر *magīr* do not take. (In classical Persian the distinction between the two negatives م *ma* and نه *na* is kept up exactly as in Hindustani: مت آو *mat āo*, do not come, and نه آیا هی *na āyā hai* he did not come). In modern Persian the negative نه *na* is almost exclusively used: نگو *na-gū* do not speak, نگیر *na-gīr* do not take.

3) The *present participle* is almost obsolete. When it is used it mostly has the meaning of a noun or adjective, e. g.: بخشنده *bakhchanda* gracious.

4) The present participle in ان *ān* is only used in phrases like the following: صحبت کنان *suhbat kunān*

conversing, لند لند کنان *lund lund kunān* murmuring,
کشان کشان *kashān kashān* dragging.

Special usages of Tenses.

The *Preterite* is used in narrating events which follow close on one another. Whenever the narration is interrupted by a description or a simultaneous action, the *Imperfect* is used, as in the following example: بشهر رسیدیم *bi shahr rasīdīm*, بازار رفتیم *bāzār raftīm*, شخصی صدا کرد *shakhsī sadā kard*, we reached the town, we went to the market, somebody shouted. In this case the three actions follow one another. But in the following sentence: بشهر رسیدیم *bi shahr rasīdīm*, بازار رفتیم *bāzār raftīm*, شخصی صدا میکرد *shakhsī sadā mīkard* we reached the town, we went to the market, someone was shouting, — the third action took place either simultaneously with or before the second one. The *preterite* corresponds with the French *passé défini* and the *imperfect* with the French *imparfait*.

Secondly the *Imperfect* is used to denote the duration or frequency of an action, ex. شخصی طوطی را میپرورید *shakhsī tūtīrā mīparvarīd* a man was bringing up a parrot (duration) وقت صبح قرآن میخواند *vakat-i subh qur'ān mīkhānd* in the morning he used to read the Koran (frequency).

Thirdly the *Imperfect* is used to denote actions which are not real, but only supposed (Subjunctive), ex. شما میامدید *shumā mīāmādīd*? اگر *agar* باران میآمد خیلی بد میگذشت *bārān mīāmad, kheilī bad mīguzasht*, if it had rained it would have been very disagreeable.

In the language of the common people the *imperfect* is sometimes used instead of the present tense, both in the indicative and in the subjunctive mood, ex.: چه میخواستید *chi mikhāstīd?* or چی میخواستید *chi chī¹⁾ mikhāstīd?* what do you want? — تا میشنیدند *tā mīshanīdand* for تا میشنوند *tā mīshanavand*, that they may hear.

Irregularities in the use of می *mī* and به *bi* are not unfrequent, but ought not to be imitated.

بودم *būdam* and باشم *bāsham* do not take the prefix می *mī*, e.g.: اگر بودم *agar būdam* if I was. اگر باشم *agar bāsham* if I were. اگر بوده باشم *agar būda bāsham* if I had been. Both forms شوم *shavam* and بشوم *bishavam* are in use.

داشتن *dāshtan* when it means *to have* never takes the prefix می *mī*, but only when it means *to keep, to hold*, ex.: پول دارم *pul dāram* I have money; but پول را میدارم *pulrā nigāh mīdāram*, I keep the money.

As داشتن *dāshtan*, *to have* takes neither می *mī* nor به *bi*, there is no difference between the Indicative and Subjunctive present. In order to avoid this identity, the *perfect* of the subjunctive is used instead of the present, ex.: داشته باشم *dashta bāsham* I may have.

When خواستن *khāstan* means *to wish, to want*, the prefix می *mī* may not be omitted. The present خواهم *khāham* (without *mī*) has the meaning of *I shall* and is used to form the future, ex. گفتن *khāham guft* I shall say, میگویم *mīghūyam* I want to say.

1) The common people often use *chi* for *chi* چیز thing.

barkhūstan to rise, برداشتن *bardāshtan* to lift and برگشتن *bargashtan* to return, take the prefix *mī* after بر- *bar*, ex. برمیخیزم *barmīkhizam* I rise, برمیگردیم *barmīgardīm* we return. The prefix به *bi* in these verbs is omitted altogether, ex.: برخیز *barkhīz!* rise! اگر برگردم *agar bargardam*, if I return. In the same way the verbs composed with در *dar* have the *mī* and *bi* after the preposition. These verbs are: در کردن *dar kardan* to empty, در آمدن *dar āmadan* to get out, در آوردن *dar āvurdan* to bring out and در رفتن *dar raftan* to escape, ex.: چوب پنبه در بیار *chūb-i pamba dar bīār* pull out the cork, تیرپ در میکنند *tīrp dar mīkunand* they are emptying (firing) a cannon ¹).

The *shortened infinitive* (without *an*) is used:

1) with خواهم *khūham* (Future).

2) after the *impersonal verbs*:

میتوان *mītavān* it is possible

میشود *mīshavad* it is possible

میشد *mīshud* it was possible

باید *bāyad* it is necessary

بایست *bāyist* it was necessary

and their *negatives*, ex.: کمان رستم نمیتوان کشید *ka-mān-i Rustam na-mītavān kashīd*, it is impossible to draw Rustam's bow.

The *Subjunctive* is always used after میخواهم *mīkhāham* I want and میتوانم *mītavānam* I can, ex.: میخواهم

1) Verbs composed with و *vā* follow the same analogy ex. ایستادن *vā istādan* to stop, stand still, imperat. ایست *vā ist!* stop! — و گذاشتن *vā gusāshtan* to leave to, و کردن *vā kardan* to open.

نان بخورم *mīkhāham nun bikhuram* I want to eat bread,
نمیتوانم پا شوم *namītavānam pā shavam* I cannot rise.

The Subjunctive mood is generally employed when an *intention*, a *desire*, a *condition* or a *doubt* is to be expressed. It is immaterial in such cases; whether the conjunctions تا *tā*, تا که *tā ki*, so that, اگر *agar*, if, کاش *kāsh*, would that! are added or not. These conjunctions are naturally often omitted in a language remarkable for its extreme terseness of expression.

Examples of the use of the Subjunctive

ببینم *bibīnam* let me see

تا ببینم *tā bihīnam* that I may see

کاش ببینم *kāsh bibīnam!* would I might see!

بگو بیاید *bigū bīāyad* tell him to come

باشد *bāshad* let it be.

برد بپوشد *burd bipūshad* he took it away to put it on

هر کتابی را بگویند *har kitābīrā bigūyand* whatever book they might name

بده بخورم *bidīh bikhuram* give (me something) that I may eat

کنند پس بگیرم *dādam durust kunand, pas bigīram* I gave it them to repair that I might then take it back.

Causal Form.

The *causal verb* is formed by adding اندن *āndan* or انیدن *ānīdan* to the imperative root, ex. ترس *tars* fear ترساندن *tarsāndan* ترسانیدن *tarsānīdan* to frighten و *rou go*, رواندن *ravāndan* or روانیدن *ravānīdan* to cause to go.

dou, run. *davāndan* دواندن or *davānīdan* دوانیدن to put to a gallop (a horse). The causal form *nishāndan* نشانیدن to cause to sit down, to seat, from *nishāstan* نشستن to sit, is irregular.

Compound Verbs.

In modern Persian the use of simple verbs is very limited. The original simple verbs have mostly been replaced by an auxiliary verb joined to a noun or adjective. These latter are not unfrequently arabic, especially the abstract nouns.

The verbs mostly used as auxiliaries are the following:

- kardan* (imperat کن *kun*) to do
namūdan (نما *namā*) to show, to do
shudan (شو *shou*) to become
būdan (باش *bāsh*) to be
zadan (زن *zan*) to strike
khurdan (خور *khur*) to eat, to be struck ¹⁾
dādan (ده *dih*) to give
giriftan (گیر *gīr*) to take, to seize, to begin
āvurdan (آر *ār*) to bring
burdan (بر *bar*) to take off, to carry
rasīdan (رس *ras*) to arrive
rasāndan (رسان *rasān*) to make arrive, to cause

1) The passive voice of all verbs meaning: to hit, to knock, to strike, to throw, can be expressed by *خوردن* *khurdan*, ex.: *زخم زدن* *zakhm zadan* to strike a wound, passive *زخم خورده شدن* *zakhm khurda shodan* to be wounded. In a similar way the following expressions are used *تکانه خوردن* *takān khurdan* to receive a push, *زمین خوردن* *zamīn khurdan* to fall on the ground, etc.

- بستن *bastan* (بند *band*) to tie
 افتادن *uftādan* (افت *uft*) to fall
 انداختن *andūkhtan* (انداز *andāz*) to throw
 نهادن *nihādan* (نه *nih*) to place, to put
 داشتن *dāshtan* (دار *dār*) to have, to hold
 خواستن *khūstan* (خواه *khāh*) to wish, to want
 کشیدن *kashīdan* (کش *kāsh*) to draw, to pull, to suffer
 آمدن *āmadan* (آ *ā*) to come
 رفتن *raftan* (رو *rou*) to go
 ساختن *sākhtan* (ساز *sāz*) to make
 دیدن *dīdan* (بین *bīn*) to see
 فرمودن *farmūdan* (*farmā*) to order (used in speaking
 of anything done by superiors)
 یافتن *yāftan* (یاب *yāb*) to find.

6. PREPOSITIONS.

The *Prepositions* form the only difficult chapter in Persian Grammar. The difficulty is caused by the fact that in cases where the classical language demands their use, modern Persian frequently discards them or else replaces them by various idiomatic expressions. The student would do well to commit the following examples to memory and to carefully observe the way in which the prepositions are used in the dialogues and Persian text given in this book.

The *original* and partly obsolete *prepositions* will be marked by brackets []. They are *not* followed by the *izāfa*.

The words which, in the language as spoken at the present day, replace the original prepositions, are mostly

concrete nouns like رو *rū* face, سر *sar* head, پهلو *pahlū* side, etc.

The secondary prepositions, which are really nouns, require the *izūfa* to connect them with the word they govern ex: روی میز *rū-yi mīz* on the table (surface of the table) پشت پرده *pusht-i parda* behind the curtain (back of the curtain).

Very frequently however the preposition is left out altogether:

- | | |
|--------------------------------|----------------------|
| 1) [در <i>dar</i> | } in, into, (at, on) |
| تو <i>tū</i> | |
| میان <i>mīān</i> (middle) | |
| در میان <i>dar mīān</i> | |
| داخل <i>dākhil</i> (entering) | |
| اندرون <i>andarūn</i> (inside) | |
| رو <i>rū</i> (face) | |
| به <i>bi</i> | |

Of the above equivalents of the English prepositions *in, into, etc.* تو *tū* and the leaving out of the preposition are the most common.

در *dar* is mostly used with names of *towns and countries*, with *dates* or in connection with other prepositions conveying the same meaning.

Examples:

توی شیشه *tū-yi shīsha*, in (into) the bottle.

در طهران *dar Tahrūn*, at Teheran.

در شهر *dar shahr*, in town.

در زمانِ خاقانِ مغفور *dar zamān-i Khāqān-i maḡfūr*, in the days of the deceased monarch.

در روز هید *dar rûz-i id*, on the day of the festival.

تفنگ دست او بود *tufang dast-i ū bûd*, the gun was in his hand.

تبرزین در دست داشت *tabarzin dar dast dâsht*, he had an axe in his hand.

در هوا *dar havâ*, in the air.

روی هوا *rû-yi havâ* in the air.

میان دریا *mîân-i daryâ* in the sea:

در میان کاغذ *dar mîân-i kâghaz* in paper (wrapt).

روی رخت خواب *rû-yi rakht-i khâb* in bed.

اندرون اطاق *andarûn-i utâq* in (side) the room.

سوار کالسکه *savâr-i kâlaska* in a carriage.

بغل او *baghal-i ū* in his arms.

خانهء حکیم *khâna-yi hakîm* in the house of the doctor.

در نزدیکی سراپرده *dar nazdiki-yi sarâparda* in the neighbourhood of the Royal tents.

رکاب شاه	<i>rikâb-i shâh</i>	} in the King's
در رکاب شاه	<i>dar rikâb-i shâh</i>		retinue.

بقایق نشسته *bi qâiq nishasta* sitting in a boat.

بزمین فرود میروند *bi zamîn furûd mîravad* it penetrates into the earth.

اموالی که داخل ایران میشود *amvâlî-ki dâkhl-i Irân mîshavad* goods which are imported into Persia.

2) [بر <i>bar</i>]		
رو <i>rū</i> (face)		
سر <i>sar</i> (head)		
سوار <i>savār</i>	(riding)	} on, upon, over, across.
سوار به <i>savār bi</i> .		
بین <i>bein</i> between		
در بین <i>dar bein</i> between		
بالا <i>bālā</i> above	}	} on, upon, over, across.
در بالا <i>dar bālā</i> above		

[*bar*] is hardly ever used alone in modern conversation.

Examples.

پلی بر روی رودخانه ساخته بودند *pulī bar rū-yi rūdkhāna sākhta būdand* They had built a bridge across the river.

پلی سر رودخانه ساخته بودند *pulī sar-i rūdkhāna sākhta būdand* They had built a bridge across the river.

پادشاه روی تخت نشست *pādishāh rū-yi takht nishast*
The King sat down on the throne.

روی صندلی *rū-yi sandalī* on a chair.

روی دریا *rū-yi daryū* on the sea.

سر میز *sar-i mīz* on the table.

زینی که سر اسب بود *zīnī-ki sar-i asp būd* the saddle that was on the horse.

سر تاخته اسب *sar-i tākhta asp* on a galloping horse.

خاکستر سر آتش بود *khākistar sar-i ātash būd* there were ashes on the fire.

صاحب منصب سوار *sāhib mansab savār-i asp būd* an officer was riding on a horse.

اسب بود *asb būd*

سوار شتر *savār-i shutur* on a camel.

سوار کشتی *savār-i kashtī* on board ship.

بین راه , دربین راه *bein-i rāh, dar bein-i rāh* on the way.

برف زمین مانده بود *barf zamīn mānda būd* snow had remained on the ground.

از رودخانه گذشتیم *az rūdkhāna guzashtīm* we went across the river.

از تمام ایران گذشتیم *az tamām-i Irān guzashtīm* we went across all Persia.

3) [به *bi*]

طرف *taraf*

سمت *samt*

بسمت *bi samt*

سو *sū*

رو به *rū bi*

} to, towards.

bi is often left out when it is the equivalent of English *to*, before names of places. ex منزل رفت *manzil raft* he went to the house. In the language of the common people it is omitted also when it stands for the dative, ex: بد *bidih* *man* give me, instead of: بد *bidih bi man*.

The various ways in which *به bi* and its equivalents are employed, may be seen in the following examples:

کتابرا بمن بد *kitābrā bi man bidih* } give me the book.
کتابرا بد من *kitābrā bidih man* }

بکالسکه *bi kālaska* by carriage.

بارو رسیدیم *bi urdū rasīdīm* we came to the camp.

بشیراز *bi Shīrāz* to Shiraz.

بقدَرِ یَک انگشت *bi qadr-i yak angusht* one finger's breadth.

باب *bi āb* with water.

باحْتِیاط *bi ihtiyāt* with care.

پنج تومان میفروشم *bi panj tūmān mīfurūsham* I sell it for 5 tumans.

پنج تومان میفروشم *panj tūmān mīfurūsham* I sell it for 5 tumans.

بصرفِ جیبِ خود مان *bi sarf-i jīb-i khūd-i mun* from our own pocket.

طرفِ کوهستان *taraf-i kūhistān* towards the mountains.

بسمتِ اردو *bi samt-i urdū* towards the camp.

سویِ منزل *sū-yi manzil* towards the station.

رو به بالا *rū bi bālā* upwards.

برو منزل *birou manzil*, go home.

طهران رفت *Tahrān raft*, he went to Tehran.

کنارِ دریایِ حزررِ سیدیم *kanār-i Daryā-yi Khazir rasīdīm* we came to the shore of the Caspian Sea.

بازارِ میروی *bāzār mīravī?* are you going to the bazaar?

4) [با *bā*] | with, by.
همراه *hamrah* (same way) |

Examples.

اهلِ ایرانِ بادست *ahl-i Irān bā dast mīkhurand* The people of Persia eat with their hands.

فرنگی‌ها با کارد و چنگال میخورند *Farangihā bā kārđ u changāl mīkhurand* the Europeans eat with knife and fork.

حکیمرا همراهِ بیار *hakīmrā hamrah bīār* bring the doctor with you.

چند نفر همراه شاه *chand nafar hamrāh-i Shāh Farangistān*
 فرنگستان رفتند *raftand?* how many persons went with
 the Shah to Europe?

برادرم همراهم بود *barādar-am hamrāh-am būd*, my brother
 was with me.

همراه قافله رفتم *hamrāh-i qāfila raftam* I went with the
 caravan.

باقافله رفتم *bā qāfila raftam* I went by caravan.

با جان و دل *bā jān u dil* with heart and soul.

هرچه میشود بشود *har chi mīshavad bishavad*, *bā Khudā-st.*
 با خداست come what may, it is "with God".

با این همه علم باز *bā in hama 'ilm bāz khar ast* notwith-
 خراست standing all this knowledge, he is an ass.

5) بی *bī* } without.
 بدون *bidūn*

بی دوربین *bī dūrbīn* without a telescope.

بی زحمت *bī zahmat* without trouble.

بدون اطلاع من *bidūn-i ittilā'-i man bīrūn na-rou* with-
 بیرون رو out my knowledge do not go out.

bā and *bī* are much used to form compound
 adjectives, and *bī* also to form nouns and adverbs ex:

bā safā fine, lovely

bā ittilā' endowed with knowledge.

bā masraf useful.

bī safā ugly.

bī ittilā' ignorant.

bī masraf useless.

bīadabī incivility.

bīadabāna impolitely.

- 6) [جز *juz*]
 الا *illā*
 باجز *bi juz*
 غیر از *gheir az*
 باستثنا *bi istisnā*
- } except, besides.

Examples.

کسی *gheir az man kasī namīdūnad bi*
 نمیداند باجز *juz du nafar az dūsthā-yi man*
 از دوستان من *besides myself nobody knows it,*
except two of my friends.

خدا نیست خدا الا خدا *nīst khudā illā khudā* there is no
 God but God.

همه کس از این کار *hama kas az īn kār rūzī and, bi*
 راضی اند باستثنای *istisnā-yi banda* Everybody is
 بنده *pleased with this affair, except*
myself (lit. the slave).

- 7) [از *az*]
 از راه *az rāh* by way of
 از روی *az rū* from, according to,
 (French *selon*)
- } from, out of,
 by, of, (for)

از اصفهان آمدم *az Isfahān āmadam* I came from
 Isfahan.

این اسب از دست میرود *īn asp az dast mīravad* this horse
 gets out of hand.

این کتاب از سعدی *īn kitāb az Sa'ādī-st* this book is by
 است *Saadi.*

از راهِ التفات *az rāh-i iltifāt* by way of kindness.

از روی کتابِ خوشخط *az rū-yi kitāb-i khush-khatt mashq*
 مشق میکنم *mīkunam* I am doing exercises from
 a well written book.

جمعیّت زیاد از مرد و زن *jam'iat-i zīād az mard u zan* a large crowd of men and women.
 از جان خدّت نمیترسی *az jān-i khud-at na-mītarsī?* do you not fear for your life?

8) [تا *tā*]
 [الی *ilā*] (arabic) } to, up to, until.
 تا به *tā bi*

Examples.

از طهران تا اصفهان *az Tahrān tā Isfahān chand farsakh*
 چند فرسخ راه *rāh ast?* How many farsakhs is it
 است from Tehran to Isfahan?

بین تفاوتِ راه از *bibīn tafāvut-i rāh az kujā-st tā bi*
 کجاست تا بکجا *kujā* see the difference (distance) of
 the way from where to where (Hafiz).

معظم تا پول برسد *muattal-am tā pūl birasad* I am wait-
 ing till the money comes in.

تا ببینیم *ta bibīnīm* until we may see.

از طهران الی قزوین *az Tahrān ilā Qazvīn bist u panj*
 بیست و پنج فرسخ *farsakh rāh ast* from Tehran to
 راه است Kazvin the distance is 25 farsakhs.

از صبح تا شام *az subh tā shām* from morning till
 night.

9) زیر *zīr*
 زیر *bi zīr*
 در زیر *dar zīr*
 پا *pā* (foot)
 پایین *pāīn* (at the foot)
 دامن *dāman* (skirt)

} under, below, down,
 at the bottom of.

Examples.

زیر درخت *zīr-i dirākt* under a tree.

زیر لب حرف نزن *zīr-i lab harf na-zan* do not speak under your lip (indistinctly).

در زیر ده *dar zīr-i dih* below the village.

دامن کوه *daman-i kūh* on the skirts of the mountain.

پای منار *pā-yi manār* at the foot of the minaret (below the minaret).

پایین کوچه *pā'in-i kūcha āt* the bottom of the street.

سر خودش را بی زیر انداخت *sar-i khudash-rā bi zīr andākht* he let his head sink.

10) از لا *az lā* through, across.

Examples.

چادر شمارا از لای درختها دیدم *chādur-i shumā-rā az lā-yi dirakhthā dīdam* I saw your tent across the trees.

گلوله از لای نیها بشکار خورد *gulūla az lā-yi neihā bi shikār khurd* The bullet hit the game through the reeds.

11) بیرون *bīrūn* } outside.
خارج *khārij*

Examples.

بیرون شهر *bīrūn-i shahr* } outside the town.
خارج شهر *khārij-i shahr*

- 12) نزد *nazd* (almost obsolete
except in writing)

نزدیک *nazdik*

نزدیکی *nazdikī*

پهلوی *pahlū* (side)

دم *dam* (breath)

لب *lab* (lip)

بیخ *bīkh* (root)

نزدیک شهر *nazdik-i shahr*

نزدیک بشهر *nazdik bi shahr* } near the town.

نزدیکی شهر *nazdikī-yi shahr*

پهلوی من بنشین *pahlū-yi man binshīn* sit by me.

دم دروازه *dam-i darvāza* near the gate.

لب دریا *lab-i daryā* near the sea (on the sea-shore).

طهران دامن کوه *Tahrān dāman-i kūh-i Alburz vāqf ast*

البرز واقع است *Tahrān is situated at the foot of the Elburz mountains.*

صندوق را بیخ *sandūq rā bīkh-i dīvār bugzār* place

دیوار بگذار *the box quite close to the wall.*

- 18) پیش *pīsh*

قبل از *qabl az*

در پیش *dar pīsh*

پیش رو *pīsh-i rū* (before the face)

رو برو *rū bi rū* (face to face)

جلو *jilou* (bridle)

} before, in
front of.

Examples.

بیار پیش *bīār pīsh* bring (him) forward.

پیش از عید *pīsh az 'id* } before the festival.

قبل از عید *qabl az 'id*

دروا پيش کن *darrā pish kun* shut the door.
 پيش روی قاضی *pish-i rūyi qāzī* } before the judge.
 در پيش قاضی *dar pish-i qāzī* }

رو بروی من گفت *rū bi rū-yi man guft* he said so
 before me.

پيشخدمت جلو رفت *pishkhidmat jilou raft* the servant
 went in front.

فانوس را جلو ببر *fānūs-rā jilou bībar* carry the lan-
 tern to the front.

14) پس *pas* (back)
 پس از *pas az* } after
 بعد از *ba'd az* } back, backwards, after.
 عقب *'aqab* (heel)
 پی *pei* (heel)

Examples.

پس از عید نوروز *pas az 'id-i nourūz* } after the New
 بعد از عید نوروز *ba'd az 'id-i nourūz* } Year festival.

کتاب را پس بده *kitābrā pas bidih* give the book back.
 بقاطرچی بگو جلو *bi qātīrchī bigū jilou biravad yā 'aqab*
 برو یا عقب *bimānad* tell the muleteer to go to
 بماند the front or to keep at the back.

پشت *pusht* (the back)
 پشت سر *pusht-i sar* (the back of the head) } behind.

Examples.

پشت پرده *pusht-i parda* behind the curtain.
 پشت سرم چه *pusht-i sar-am chi kār mīkuni?* what are
 کار میکنی you doing behind my back (my head).

پشت هم *pusht-i ham* one after (behind) the other.
 رفت پی کره *raft pei-i kara* he went to fetch (lit. after)
 butter.

15) رو برو *rū bi rū* } opposite.
 مقابل *muqābil*

رو بروی مسجد *rū bi rū-yi masjid* } opposite the
 مقابل مسجد *muqābil-i masjid* } mosque.

16) دور *dour*
 دورادور *dourādour* (all round) } around.
 اطراف *atrāf* } (surroundings)
 حوالی *havālī*

فوج دورادور شهر *fouj dourādour-i shahr* *harakat mīkunad*
 حرکت میکند the regiment is marching all round the
 town.

اطراف شهر بیابان *atrāf-i shahr biābūn ast* all round the town
 است there is desert.

از حوالی دریا *az havālī-yi daryā bi jangal rāsīdīm*
 جنگل رسیدیم from the neighbourhood of the lake we
 reached the forest.

گلها را دورِ حوض، *gulhārā daur-i houz bichīn* place the
 بچین flowers round the tank.

17) برای *barāyi*
 از برای *az barāyi*
 محض *mahz*
 بجهت *bi jihat-i*
 واسطه *vāsita* (middle)
 بواسطه *bi vāsita*
 خاطر *khātir* (mind) } for, on account of, be-
 cause of, out of.

Examples.

- برای تو آمدم *barāyi tu āmadam* I came for you.
 اسب از برای وزیر آوردند *asp az barāyi vasīr āvardand* they brought
 a horse for the minister.
 بهت تاریکی *bi jihat-i tārīkī* on account of the darkness.
 بواسطه ارتفاع کوهها *bi vāsita-yi irtifā^c-i kūhhā* on account of
 the height of the mountains.
 چای واسطه *chāi vāsita-yi khānum kujā-st?* where is the
 خانم کجاست tea for the lady?
 محض احترام *mahz-i ihtirām* out of respect.
 محض خاطر خانم *mahz-i khātir-i khānum* for the lady's sake.

7. CONJUNCTIONS.

The Conjunctions mostly used are the following:

- اگر *agar* if
 وگر *vagar* and if
 وگرنه *vagarna* and if not, otherwise
 مگر *magar* but, however
 و *va, u* and
 هم *ham* } also
 نیز *nīz* }
 که *ki* that
 چرا که *chirā-ki* } because
 زیرا که *zīrā-ki* }
 بنا بر اینکه *binā bar īn-ki* in consequence of
 اما *ammā* }
 ولی *valī* } but
 ولیکن *va līkan* }
 لیکن *līkan* or *lākin* }

که از بس *az bas ki* since (causal)

نه — نه *na — na* neither-nor

القصه *al qissa* { well, in short
خلاصه *khulāsa*

بلکه *balki* perhaps

با وجود اینکه *ba vujūd-i īnki* { in spite of, although
اگرچه *agarchi*

هر چند (که) *har chand* however much

پس *pas* consequently

بعد *ba'd* afterwards

یا *yā* or

یا — یا *yā — yā* either — or

خواه — خواه *khāh — khāh* either — or

چه — چه *chi — chi* what with — and

چون *chun* when

از آنکه *az ān ki* since

از وقتیکه *az vakhṭi-ki* since

طوریکه *touri-ki* thus

همین که *hamīn-ki* as soon as.

If *و*, *is* used to connect two words which together form one notion, it is pronounced *u*, otherwise it is always pronounced *va*, ex: *شب و روز* *shab u rūz*, night and day, *زن و مرد* *zan u mard*, woman and man, *گرد و خاک* *gard u khāk* dust. — but: *کتابها و صندوقها و* *kitābhā va sandūqhā va sandalīhā* books and boxes and chairs.

If a Dependent Clause begins with *اگرچه* *agarchi* although, the Principal Clause is, contrary to the rule in most European languages, generally introduced by *اما* *ammā* or *لیکن* *likan* but, *باز* *bāz* yet ex: *اگرچه این را ندانست*

اما خیلی با کمال است *agarchi in-rā na-dānist, ammā kheiī bā kamāl ast* although he did not know this, (yet) he is very accomplished, اگرچه است باز آدم

خوبی است *agarchi khilāf harda ast, bāz ādam-i khūbi-st.* though he has failed, (yet) he is a good man.

8. ADVERBS.

There are no Adverbs properly so called in Persian. Nouns with or without prepositions and especially adjectives are used adverbially.

Examples of nouns with prepositions
used as adverbs.

از حد *az hadd* unlimitedly
با احتیاط *bā ihtiyāt* carefully
بخیبی *bi khubi* well
بی ملاحظه *bī mulāhaza* without paying attention to

Examples of nouns without prepositions
used as adverbs.

آسودگی *āsūdagi* safely
یاواشگی *yavāshagi* gently (vulgar)
راحت آمدیم *rāhat āmadīm* we came comfortably
Adjectives used adverbially require no explanation.

The Arabic adverbs in *an*, as e. g. یقیناً *yaqīnan* certainly or مثلاً *masalan* by way of example, etc., form a special class. They will be dealt with in the chapter on the Arabic element in Persian p. 72.

9. CONSTRUCTION.

The order of the parts of a simple sentence is, generally speaking, the same as in *Latin*, i. e. subject — object — verb. ex: *اسب جو ميخورد asp jou mikhurad* (equus hordeum edit) the horse eats barley.

When there are two objects in a sentence, the accusative generally precedes the dative. ex: *پدرم کتابرا پدرم کتابرا داد padar-am kitābrū bi man dād*, my father gave me the book.

If however the accusative forms a part of the verb, it stands in close connection with the latter *after* the dative. ex: *شخصی بما سلام گفت shakhsī bi mā salām guft* somebody saluted us.

In cases where the *object* is a *pronoun* in English, it is *mostly omitted* in Persian. ex: *دوست ندارد dūst na dārad* he does not like *it*

نمیگذارد na-mīguzārad he does not let *me* (do it)

نداریم na-dārīm we have not got *it* or *any*

پاک کن pāk kun clean *it*

میخواهم بفروشم mikhūham bifurūsham I want to sell *it*

دیگر نمیکنم dīgar na-mīkunam I shall not do *it* again

ندیدیم na-dīdīm we did not see *him*.

The *Verb* is almost always placed at the end of the sentence.

A few verbs sometimes precede their datives. There are: *دادن dadan* to give, *گفتن guftan* to say, *رفتن raftan* to go, *رسیدن rasīdan* to arrive, *سپردن supurdan* to entrust, ex:

راستی را رسیدیم لار راستی را رسیدیم raftīm Lār, rasīdīm

bi urdū, chādūr zadīm. We went to Lar, we reached the camp, we pitched the tents.

پولرا داد بی فقیر *pūlrā dad bi faqīr* he gave the money to the poor man.

گفتم بنوکر *guftam bi noukar* I said to the servant.

برو بازار *birou bāzār* go to the market.

When the nominative of a sentence is the plural of an inanimale object, the verb is frequently used in the singular ex:

همه مبیل و اسباب ما در سفر شکسته شد *hamā yi mubl u asbāb-i mā dar safar shikasta shud*, all our furniture and things were broken on the journey. — جنگلهای مازندران در این فصل سالم نیست *jangal-hā-yi Māzandarān dar īn fasl sālīm nīst*, the forests of Mazandaran are not healthy in this season.

The oblique narration is hardly over used in Persian. The words of another person are generally quoted in direct speech and introduced by *که* *ki* ex: میگوید که *mīgūyad ki* دیروز آمدم *dīrūz āmadam*. He says he came yesterday پرسید که آن شخص کیست *pursīd ki ān shakhs kīst?* he asked who that person was. — گفتند که میخواهیم *guftand ki mikhāhīm* صبر بکنیم *sabr bi-kunīm*, they said they wanted to wait.

After گفتن *guftan* to say the conjunction *ki* is often omitted ex: گفت فردا میایم *guft fardā mīāyam* he said he would come tomorrow.

A construction resembling the oblique narration appears to be sometimes used when speaking of a given order; ex: بگو بیاید اینجا *bigū būyad īnjā* tell him to come here حکم دادم اردو را بر لب دریاچه بزنند *hukm*

dādam urdūrā bar lab-i daryācha bīzanand. I gave orders that they should pitch the camp on the bank of the lake.

In the above examples the forms *بیاید bīāyad* and *بیزند bīzanand* may be quite correctly regarded as imperatives. If this view be taken, the oblique narration may be said not to exist in Persian.

Dependent Sentences.

Dependent sentences are generally introduced by the conjunction *که ki*, which however may be omitted. ex: *میخواستم بیاید mīkhāstam bī-āyad*, I wish he had come.

Interrogative Sentences.

Interrogative sentences are sometimes marked by the interrogative particles *مگر magar* or *آیا āyā* ex: *مگر تو āyā āyā āyā* are you a Seyid? (descendant of Muhammed). *آیا دیروز آمدی āyā dīrūz āmadī?* did you come yesterday?

مگر magar may also be placed at the end. ex: *دیوانه دیوانه* *مگر دیوانا شدہ divāna shudā-i magar?* have you gone mad?

Another way of marking the interrogation is the adding of *یا نه yā na?* or *یا خیر yā kheir* or not. ex: *پول داری یا نه pūl dārī yā na?* have you got money or not? *شما فارسی حرف میزید یا خیر shumā fārsī harf mīzanīd yā kheir?*

In most cases however no interrogative particle is used, the tone of the voice alone being sufficient.

All interrogative pronouns immediately precede the verb and are strongly accentuated. ex: *حضور که بود*

hustūr kt būd? who was in the (royal) presence? این
 کدام شخص است *in ichāna-yi kudām shakhs ast?*
 whose house is this? این اسپ کیست *in asp-i kt-st?*
 whose horse is this? راه چند فرسخ است *tā shahr*
chānd farsakh rāh ast? how many farsakhs is it to the
 town? این راه چند فرسخ است *tūl-i in rāh chand*
farsakh ast? How many farsakhs long is this road? دیشب
 کجا بودی *dishab kujā būdi?* where were you last night?

10. THE ARABIC ELEMENT IN PERSIAN.

Through the influence of Muhammedanism a great number of Arabic words have been introduced into Persian. As these words have preserved their own orthography and to some extent their Arabic inflexion, a certain acquaintance with Arabic grammar is clearly essential to the mastery of Persian. Students are therefore recommended to acquire some knowledge of Arabic and especially of the *Arabic verb* which is fully explained in any Arabic grammar. We shall here restrict ourselves to a few remarks on the *Arabic duals, plurals, adverbs and phrases* embodied in Persian.

Arabic Duals.

The *arabic dual* is used with words denoting things of which not more than two are supposed to exist. It is formed by adding *ein* to the singular ex:

Singular.

جانب *jānib* side

طرف *taraf* side

Dual.

جانبین *jānibein* both sides

طرفین *tarafein* both sides

کون <i>koun</i> existence	کونین <i>kounein</i> both existences
عالم <i>‘ālam</i> world	عالمین <i>‘ālamein</i> both worlds
ید <i>yad</i> hand	یدین <i>yadein</i> both hands
والد <i>vālid</i> parent	والدین <i>vālidein</i> both parents
حرم <i>haram</i> sanctuary	حرمین <i>haramein</i> both sanctuaries (Mekka & Medina)
نور <i>nūr</i> light	نورین <i>nūrein</i> both lights (sun and moon).

Arabic Plurals.

Arabic plurals are very much used both in writing and in speaking. They may be divided in two classes: *regular* and *irregular* or *broken plurals*.

1) The regular plurals are formed from the singular by adding *in* for the masculine; and for the feminine gender by changing the termination *u*, *at* into *āt*, *āt*; for the neuter by adding *āt*.

Examples of regular Arabic Plurals.

Masculine.

Singular.	Plural.
حاضر <i>hāzir</i> present.	حاضرین <i>hāzirīn</i> those present.
سایر <i>sāir</i> other	سایرین <i>sāirīn</i> the others
مکبوس <i>mahbus</i> prisoner	مکبوسین <i>mahbūsīn</i> the prisoners
مسافر <i>musāfir</i> traveller	مسافرین <i>musāfirīn</i> the travellers
ناظر <i>nāzir</i> one who sees.	ناظرین <i>nāzirīn</i> those who see.

Feminine and Neuter.

Singular.

Plural.

حيوان *heivān* animal
 حضرت *hazrat* Highness
 ساعت *sā'at* hour

حيوانات *heivānūt* animals
 حضرات *hazarāt* gentlemen
 ساعات *sā'āt* hours.

Sometimes the ending *āt* is added to a plural, which gives it the meaning of "all sorts of" ex: جواهر *jouhar* precious stone, simple plural جواهر *javāhir* precious stones; double plural جواهرات *jarāhirāt* all sorts of precious stones.

In imitation of these regular plurals of 'arabic feminines, Persian nouns in *ish* frequently form their plurals in *āt* ex:

Singular.

Plural.

فرمایش *farmāyish* an order فرمایشات *farmāyishāt*
 نگارش *nigarish* epistle نگارشات *nigārishāt*.

The arabic plural of persian nouns in *a* as

Singular.

Plural.

نوشته *navishta* letter نوشتجات *navishtajāt*
 کارخانه *kārkhāna* factory کارخانجات *kārkhānajāt*
 میوه *mīva* fruit میوهجات *mīvajāt*

has been mentioned pp. 14 and 15.

Arabic plurals of some other persian words occasionally occur in the spoken language, though more often in writing, ex:

Singular.

Plural.

دی *dih* village دهات *dihāt*
 باغ *bāgh* garden باغات *bāghāt*

کوهستان *kūhistān* mountain-range کوهستانات *kūhistānāt*

شمران *Shimrān* a district near Teheran شمرانات *Shimranāt*

گیلان *Gilān* a province on the Caspian Sea. گیلانات *Gilānāt*

2) The *broken* or *irregular* plurals are so numerous and anomalous, that it is impossible here to enter into a full explanation of them. They belong rather to the dictionary than to the grammar. In the vocabulary at the end of this work the broken plurals will be marked, and should be committed to memory as well as the corresponding singulars.

The number of broken plurals entirely depending on the whim of the writer or speaker, is unlimited.

Though an exhaustive list of broken plurals cannot be given here, yet some of those most frequently used are added as examples:

Singular.

Plural.

شجر *shajar* tree

اشجار *ashjār*

برج *burj* tower

بروج *burūj*

قنات *qanat* subterranean

قنوات *qanavāt*

watercourse

ساحل *sūhil* coast

سواحل *savāhil* ¹⁾

لوطی *lūtī* a good for

الواط *alvūt*

nothing

فاكهه *fakiha* fruit

فواكه *favākih*

مسجد *masjid* mosque

مساجد *masājid*

لون *loun* colour

الوان *alvān*

1) From this plural *savāhil*, coasts, is derived the name of the language of the eastern coasts of Africa: Savāhili (Suaheli)

قسم <i>qism</i> kind	اقسام <i>aqsām</i>
اسم <i>ism</i> name	اسامی <i>asūmī</i>
ملك <i>milk</i> landed property	املاك <i>amlāk</i>
مملكت <i>mamlakat</i> province	ممالك <i>mamālīk</i>
معبر <i>ma'bar</i> passage	معابر <i>mā'ābir</i>
ولد <i>valad</i> child	اولاد <i>oulād</i>
طفل <i>tifl</i> infant	انفال <i>atfīl</i>
امر <i>amr</i> affair, an order	امور <i>umūr</i>
امير <i>amīr</i> chief	امرا <i>umarā</i>
فقير <i>faqīr</i> indigent	فقرا <i>fuqarā</i>
وزير <i>vazīr</i> minister	وزرا <i>vuzarā</i>
حكيم <i>hakīm</i> doctor	حكما <i>hukamā</i>
طبيب <i>tabīb</i> physician	اطبا <i>atibbā</i>
قانون <i>qunūn</i> law	قوانين <i>qavūnīn</i>
مكان <i>makān</i> place	اماكن <i>amākin</i>
بهيمه <i>bahīma</i> beast	بهايم <i>bahāyim</i>
وحش <i>vahsh</i> wild beast	وحوش <i>vuhūsh</i>
طير <i>teir</i> bird	طيور <i>tuyur</i>
قوم <i>qoum</i> nation	اقوم <i>aqvām</i>
طايفه <i>tayifa</i> tribe	طوايف <i>tavāyif</i>
ملت <i>millat</i> community	ملل <i>milal</i>
دكان <i>dukkan</i> shop	دكاكين <i>dakākīn</i>
سبب <i>sabab</i> thing, reason	اسباب <i>asbab</i>
يوم <i>youn</i> day	ايام <i>ayyam</i>
بلد <i>balad</i> town	بلاد <i>balād</i>
خادم <i>khādim</i> servant	خدام <i>khuddām</i>
شخص <i>shakhs</i> person	اشخاص <i>ashkhās</i>
قلب <i>qalb</i> heart	قلوب <i>qulūb</i>
بندر <i>bandar</i> port	بنادر <i>banādir</i>

A d v e r b s.

Arabic adverbs are formed by adding the accusative ending **أ an** to the noun or adjective ex:

A d v e r b s.

تقريب *taqrīb* approach

تقريباً *taqrīban* approximately.

فرض *farz* supposition

فرضاً *farzan* supposing

ابد *abad* eternity

ابدأ *abadan* never

مثل *masal* example

مثلاً *masalan* for instance

غالب *ghālib* most

غالباً *ghāliban* mostly

مستقيم *mustaqīm* straight

مستقيماً *mustaqīmam* straight

اقل *aqall* least

اقلاً *aqallan* at least

مجدد *mujaddad* renewed

مجدداً *mujaddadan* renewedly

G e n d e r.

The *Arabic Gender* is sometimes used with Arabic adjectives, especially in writing ex:

این زن در شهر مشهوره شد *in zan dar shahr mash-hūra shud*, this woman became celebrated in the town.
چهار جهت *jihāti arba'a* the 4 points of the compass.

It is, however, never necessary to use it in speaking.

Some Arabic Locutions commonly used in Persian.

بين الاثنين *bein ul isnein* between the two
كالنقش في الحجر *ka an-naqshu fl' hajar* like the
carving on the stone

وقس على هذا *va qis 'alā hāzā* and conclude from
this

وغیره *va gheira* etc.

على هذا القياس *'alā hāzā 'l qūās* in the same way
(lit. by this analogy)

والله *v'Allāhi* or *v'Allāh* | by God
بالله *b'illāhi* or *l'illāh* |

والله اعلم *v'Allāhu a'lam* and God knows best

الله اكبر *Allāhu akbar* God is great

استغفر الله *istaghfir Ullāh* may God forgive,
God forbid

بارك الله *bārik Allāh* may God bless you,
bravo.

ان شاء الله *in shā Allāh* if God will

ما شاء الله *mā shā Allāh* as God will

بسم الله *b'ism Illāh* in God's name

بسم الله الرحمن الرحيم *b'ism Illāh ar Rahmān ar Rahīm*
in the name of God the Mercy-
ful, Bountiful.

الحمد لله *al hamdu l'illāh!* praise be to God!

لا حول ولا قوة الا بالله *lā houla va lā qūvata illā b'illāh*
there is no help nor strength
except in God.

يا امير المؤمنين *yā Amīr ul Mu'minīn*! O Lord of
the Believers! (Alī)

يا سيد الشهداء *yā Seyid ash Shuhadā*! O Prince
of Martyrs! (Husein)

يا سيد المرسلين *yā Seyid ul Mursilīn*! O Prince of
Prophets'. (Muhammad)

يا علي *yā 'Alī*! o Alī!

يا علي مدد *yā 'Alī madad*! o Alī help! (der-
vishes cry)

نعوذ بالله *na'ūzu b' Illāh*! let us take refuge
to God!

بينى و بين الله *beinī va bein Ullāh* between me
and God (truly)

مع هذا *ma' hāzā* all the same (lit. with
this)

لهذا *li hāzā* therefore

هكذا *hakizā* thus

على الاتصال *'alā 'l ittisāl* continually

لا ينقطع *lā yanqatī* without interruption

لم يزرع *lam yuzra'* uncultivated (land)

بعينه *bi 'einih* exactly alike (lit. as its eye).

CHAPTER III.

DIALOGUES.

<i>Did u bāzdid.</i>	<i>Visiting.</i>
دید و باز دید آقا تشریف دار بلی آقا خانه است سوار شدند بیرون تشریف بردند	Is your master at home? Yes, my master is at home. He (they) ¹⁾ has mounted, has gone out riding.
اندرون رفته است خلیت کرده اند	He is gone into the harem. He has gone into his private apartment.
بسم الله بفرمائید	In the name of God, please walk in.
خوش آمدید صفا آوردید	You are welcome, you have brought happiness.
بفرمائید بنشینید	Pray be seated.

1) Here the plural is used instead of the singular to denote respect.

سلام عليكم	salāmum aleikum!	Peace be with you!
عليكم السلام	aleikum assalām!	With you be peace!
احوال شريف چه طور است	ahval-i sharif chi tour ast?	How are you? (lit. How is your august health?)
الحمد لله	al hamdu l'Illah.	Praise be to God! (i. e. Quite well, thank you.)
انشاء الله احوال شريف سرکار	in shā Allāh ahvāl-i sharif-i sarkār kheilī khūb ast.	I hope (If God will) your (worship's) august health is very good.
الحمد لله از التفات سرکار	al hamdu l'Illah, az iltifat-i sarkār.	Thank God, by your kindness.
از مرحمت جناب عالی بسیار خوب است	az marhamat-i janāb-i ālī bi-yār khub ast.	By your Excellency's kindness, very good.
خیلی زحمت کشیدید	kheilī zahmat kashīdīd.	You have had much trouble.
زحمتی نیست راحت است	zahmatī nist, rāhat ast.	It was no trouble, it was a pleasure (rest).
فریدا به بنده منزل تشریف خواهيد آورد	fardā bi banda-manzil tashrif khāhid āvurd?	Will you come (bring honour) to my (the slave's) house?

in sha Allāh sharaḥyāb mī-
shavam

agar māni'y peida nashavad,
khidmat-i sarkār mīrasam.

parīrūz, ki sarkār bi manzil-i
banda taḥrīf āvurda budid,
man hamān vakht manzil-i
sarkār rafta budam.

asfūs mikhuram ki mulāqāt-i
sarkār muyassar na shud; az
badbakhti-yi man bud.

bachahā! chāi biārīd!
qaliān meil mīfarmāyīd, ya
sigār biārānd?

I hope (if God will) to have
the honour.

If I am not prevented, I will
come to you (will wait upon
you).

The day before-yesterday,
when your worship had come
to the slave's dwelling, at
that moment I had gone to
your Excellency's house.

I am sorry that I did not meet
(did not obtain a meeting
with) your Excellency. It
was my ill-luck.

Servants! (children) bring tea.
Will you have a Kalian¹⁾,
or shall they bring cigars?

1) The Persian water-pipe or hubble-
bubble.

انشاء الله شرفیاب میشوم

اگر مانعی پیدا نشود خدمت
سركار می‌رسم

پریروز که سركار بمنزل بنده تشریف
آوردند بودید من همان وقت
منزل سركار رفته بودم

افسوس می‌خورم که ملاقات سركار
میسترس نشد از بد بختی من

بچه ها چای بیارید
قلیان میل می‌فرمایید یا سیکار
بیارند

بقلیان هنر عدت نکرده ام	bi qalīan hanuz ādat na girifta am.	I have not yet got used to a Kalian.
یک قلیان کدوی با سلیقه چاق کن بیار صاحب ببیند	yak qalīan-i kadūy bā salīqa chaq kun, sāhib bibīnad.	Get ready a gourd Kalian with great care, so that the gentleman may try (see) it.
شربت بیار قهوه شیون بیار	Sharbat bīār, qahve-yi shīrīn bīār.	Bring something to drink (sherbet), bring sweet coffee.
قدری میل میفرمائید از این شییونی	qadrī meil mīfarmāyīd az īn shīrīnī?	Will you take some of these sweets?
مرحمت شما واد همه چیز خوردم	marhamat-i shumā zīād! hama chīz khurdam.	Thank you! (your kindness is great!) I have eaten of everything.
حالا دیگر رفع زحمت میکنم	hala digar rafʿ-i zabmat mīkunam, murakhkhas mīshavam.	Now I will remove the cause of trouble, I will take my leave.
مخلص میشوم		
باین زودی تشریف میبرید	bi īn sūdī tashrīf mībarīd?	You wish to go so soon?
ببخشید جاتی ودمه دارم	bīakhshīd, jāy vaʿda dāram.	Excuse me, I have promised to go somewhere else.
خدا حافظ	Khudā hafīz!	Goodbye, (God keep you)

خدا حافظ شما	Khuda hāfiz-i shumā!
لطف شما زیاد	lutf-i shumā ziyād!
انتفات شما زیاد	iltifat-i shumā ziyād!
مهرمت شما زیاد	marhamat-i shumā ziyād!
محبت شما زیاد	mahabbat-i shumā ziyād!
عزت شما زیاد	izzat-i shumā ziyād!
سایه شما کم نشود	sāya-yi shumā kam na shavad!
دست شما درد نکند	dast-i shumā dard na kunad!
از لطف شما	az lutf-i shumā!
از انتفات شما	az iltifat-i shumā!
از شفقت شما	az shafaqat-i shumā!
از توجه شما	az tavajjuh-i shumā!

Goodbye!

Thank-you (your favor is great).

Thank-you (your kindness is great).

Thank-you (your benevolence is great).

Thank-you (your friendship is great).

Thank-you (your glory is great).

Thank-you (may your shadow never grow less.)

Thank-you (may your hand not hurt you!)

Thank you (by your favor).

Thank you (by your kindness).

Thank you (by your mercy).

Thank you (by your condescension).

احوال پرسى	<i>Ahvāl pūrsī.</i>	<i>Asking after health.</i>
احوال شریف شما امروز چه طور است	ahvāl-i sharīf-i shumā imrūz chi tour ast?	How is your august health to day?
قدرى کسلم	qadrī kasil am.	I am rather unwell.
قدرى ناخوشم	qadrī nākhush am.	I am rather ill.
خدا نکند	Khudā na kunad!	God forbid! (may God not do it!)
چه کسالت دارید	chi kasālat dārid?	What indisposition have you?
چند روز است سرم درد میکند و مزاجاً کسل هستم	chand rūz ast sar-am dard mikunad va mizājan kasil hastam.	For several days I have had a headache and my health has not been good.
دیشب چه طور گذشت	dīshab chi tour guzasht?	What kind of a night did you have? (How did last night pass?)
بواسطه کم خوابی دیشب خیلی کسل هستم و از امروز صبح درد سر شللت کرده است	bi vāsita-yi kamkhābī-yi dī-shab kheilī kasil hastam, va az imrūz subh dard-i sar shiddat kardā ast.	I am feeling very tired because I slept little last night, and since this morning my head-ache has become violent.

نص شمار ببینم تب نداشته

باشید

در این فصل هوا بسیار بد و

مورث امراض ساخت است

اینجاها در چشم م خیلی

فراوان است

من م چند روز است مبتلا به

تب و نوبه سخت بودم

معلوم است چایده باشید

بلی آقا بشکار رفته از گوما بترق

تک کرده بودم سرما خوردم زکام

شدم و قتیکه بمنزل رسیدم سر

درد گرفت و نوبه آمد و لرز

کردم وقت صبح نوبه شدیدی

nabz-i shumārā bibīnam, tap
na dāshta bāshid.

dar in fael havā bisyār bad
va mūrīs-i amrāz-i sakht ast.
īnjāhā dard-i chashm ham
kheili farāwān ast.

man ham chand rūz ast mub-
talā bi tap va nouba-yi sakht
būdam.

ma'lūm ast chāide bāshid.
Bālī āghā, bi shikār rafta az
garmā araq-i ziyād karda bū-
dam va sarmā khurdam,
zukkām shudam. vakht-i
bi manzil rasidam, sar-am
dard girift va nouba āmad
va larz kardam. vakht-i subh
bi nouba-yi shadīdī va tap,

Let me feel (see) your pulse,
I hope you have no fever.

In this season the air is very
bad, and is the cause of se-
rious illnesses. In these parts
also bad eyes are very com-
mon.

I also have been troubled with
fever and strong intermittent
fever for some days.

You must have caught a cold.
Yes, sir, I had gone out shoo-
ting, and had perspired very
much on account of the heat.
I then took a chill and caught
cold. When I got home, my
head began to ache, and I
shivered. The next morning
I had strong intermittent fe-

و تنپ که مرض این ولایت است
دوچار شدم بسیار بد و بکسلت
کدشت

وقت صبح چه طور بودید

تنپ تا صبح طول کشید صبح
با سوزن شدیدی از خواب
برخاسته حکیمرا خواستم معالجه
کرد

دوا بشما داد یا خیر

حبّ کنه کنه داد
شب دیگر م باز نوبه کردم صبح
بهتر شدم

الحمد لله
بسیار جلی شکر است
دیروز باجهت نری دا خیلی

ki maraz-i in vilāyat ast,
duchar shudam; bisyār bad
va bi kasālat guzasht.

vakht-i subh chi tour būdid?

tap tā subh tūl kashid; subh
bā sardard-i shadidr az khāb
barkhāsta hakim-rā khāstam,
muʿalija kard.

davā bi shumā dād yā kheir?

habb-i gana-gana dād.
shab-i dīgār ham bās noubē
kardam, subh bihtar shudam.

al hamdu l'illah!
bisyār jā-yi shukr ast.
dirūs bijihat-i dard-i dīl kheilī
khasta būdam, chūn atibba

ver, which is the illness of
this country. I felt very ill
and weak.

How were you in the morning?

The fever lasted till the mor-
ning; I woke early with a
very bad head-ache, and sent
for the doctor, who cured me.

Did he give you any medi-
cine?

He gave me a quinine-pill.

In the evening I had fever
again; in the morning I felt
better.

Praise be to God!
It is a cause of thankfulness.
Yesterday I felt very tired
because I had indigestion

man' as mlva va turehi
karda and, hich chi's sarf
na shud, gardish-i bāgh bi-
masa būd va mial-i shakhe-i
rūsadār būdam.

خسته بودم چون اطباء منع از
میوه و ترشی کرده اند هیچ
چیز صرف نشد گردش بالغ
بیمه بود و مثل شخص روزگار
بودم

Imrūs āhvāl-am al hamdu l'
Illah khūb ast. hakim az
man khūn girifta ast; guft:
bāyad biravid istihmām-i
āb-i garm-i ma'dani bina-
māyid.

امروز احوال الحمد لله خوب
است حکیم از من خون گرفته
است گفت باید بروید استحمام
آب گرم معدنی بنمایید

dandānsāz-i khūbi dār Tahrān
hast?
yak dandānsāz-i farangi hast
va dallākha-yi irāni ham dan-
dan-kashi mikunand.

دندان ساز خوبی در طهران
هست
یک دندان ساز فرنگی هست و
دلاکهای ایرانی هم دندان کشی
میکند

(lit. pain at the heart). As
the doctors had forbidden
me to eat fruit or anything
acid, I could not eat any-
thing. My walk in the gar-
den gave me no pleasure,
and I was like one who is
fasting.

Today, praise be to God! my
health is good. The doctor
bled me. He said "You must
go and take baths of warm
mineral water".

Is there a good dentist in
Teheran?

There is a European dentist
there, and the Persian bar-
bers also extract teeth.

The Weather.

(lit. Water and Air).

âb u havâ.

آب و هوا
امروز هوا بسیار صاف و فی لبر
رجه است جلی شکر بسیار است

imrûz havâ bisyar saf va bi
abr u mih ast, ja-yi shukr-i
bisyar ast.

To-day the air is very clear,
and there are neither clouds
nor mist. It is a cause of
much thankfulness.

هوای مازندران هر مه و تاریک
است رطوبت آن ولایت مشهور
است

havâ-yi Mazandarân pur mih
va târik ast; rutubat-i ân
vilâyat mashhûr ast.

The air of Masandarân is very
cloudy and dark; that pro-
vince is known for its mois-
ture.

منتظر هستم که هوا باز شود

muntasir hastam ki havâ bâz
shavad.

I am waiting for the air to
become clear.

شب باران و باد شدیدی آمد

shab bârân va bâd-i shadîdî
âmad.

In the evening it rained, and
there was a strong wind.

دیشب باران و رعد و برق
شدیدی بود و قدری تگرگ
م بارید حالا باران ایستاده
است و هوا باز شد

dishab bârân va ra'd va barq-i
shadîdî bud va qadri tagarg
'ham bârid. halâ bârân istada
ast va havâ bâz shud.

Last night it rained, thun-
dered, and lightened; it also
hailed a little. Now the rain
has stopped and the air has
become clear.

چند روز پیش از تشریف آوردن

شما اینجاها خیلی سرد بود
کوههای بلند اطراف را برف

زده بود و آب یخ بسته بود

یخ در ایران بسیار است یا کم

اغلب جاها پیدا میشود اهل

ایران در یخچال انبار میکنند
وقت تابستان توی آب خورن

می اندازند

دیروز حوالی صبح باد سخت

وزید و هوا پوشیده از ابر شد

بیم باران بود اما الحمد لله

نیارید

امروز هوا گرم و پوشیده از ابر و

خفه است

chand rūz pish az tashrif
āvardan-ishumāInjahā kheil
sard bud. kuhhā-yi buland-i
strāf-rā barf zādā būd va āb
yakh bastā bud.

yakh dar Irān bisyār ast yā
kam?

aghlab-i jāhā peidā mishod ahl-
ahl-i Irān dar yakhchāl am-
bār mikunand, vakht-i tabis-
tān tū-yi āb-i khurdan mī-
andāzand.

dirūz havāk-yi subh bād-i
sakht vazid va havā pūshida
as abr shod; bim-i barān
būd, amma al hamdu l'illah
na-barid.

imrūz havā گرم va pūshida
as abr va khafa ast.

A few days before your arrival it was very cold in these parts. It had snowed on the high mountains near by, and the water was frozen.

Is there much ice in Persia or little?

It is found in most places. The Persians keep it in an ice-cellar, and in the summer-time they put it in their drinking-water.

Yesterday at daybreak a strong wind was blowing, and the sky was cloudy. It looked like rain, but, thank God, it did not rain.

To day it is warm and the weather is cloudy and oppressive.

صبح هوا بسیار بد بود پوشیده از ابر و تلنگ و خفه باران متصل میباشد گاهی شدید گاهی خفیف	subh havâ bisyâr bad bud, pūshida az abr va diltang va khafa. bârân muttasil mibâ- rid, gâhi shadid, gâhi khafif.
منتظر ایستادن باران هستم	muntazir-i istâdan-i bârân has- tam.
باران نم نم میآید اوقاتم را تلخ میکند	bârân nam nam miâyad, ouqât- am-râ talkh mikunad.
در سفر کوهستان باران مبتدل به یخبندان یخبندان یارید بواسطه ارتفاع کوه ها آفتاب هیچ بزمین نمینماید	dar safar-i kuhistân bârân mu- baddal bi barf shud. barf-i zadî bârid. bi vâsita-yi ir- tifâ'-i kûhhâ âftâb hich bi zamîn na mitâbid.
آب رودخانه از کثرت باران گل آلوده است	âb-i rûdkhâna az kasrat-i bâ- rân gîl-âlûda ast.
	This morning the weather was very bad, it was cloudy, dreary, and oppressive. It rained unceasingly, some- times much, sometimes little. I am waiting for the rain to stop. The rain comes down steadily. It depresses me. (lit. it ma- kes my times bitter). On our journey across the mountains, the rain turned to snow. It snowed very much. On account of the height of the mountains, the sun did not shine at all on to the ground. The water of the river is muddy on account of the excess of rain.

هوا از گرد و غبار تیره و تار است	havā az gard u ghubār tīra va tār ast.	The air is dark with the dust.
باد از جلو است	bād az jilou ast.	The wind is (blowing) from the front.
باد از عقب میوزد	bād az aqab mīvazad.	The wind is blowing from behind.
هوا مثل بهار است	havā mīsl-i bahār ast.	It is like Spring weather.
هوا مثل نسیم بهشت است	havā mīsl-i nasīm-i bihišt ast.	The air is like the zephyr from Paradise.
آب و هوای عراق مثل بهشت است هوا خشک است باران کم میبارد شبنم هیچ نیست	āb u havā-yi Irāq mīsl-i bihišt ast: havā khushk ast, bārān kam mībārād, shabnam hich nīst.	The climate of Irāq is like Paradise: the air is dry, it rains little, and there is no dew.
آب و هوای تمام مملکت ایران همین است	āb u havā-yi tamām-i mamlakat Irān hamīn ast?	Is the climate of the whole country of Persia the same?
خیر آقا آب و هوای سوادجیل دریای خزر یعنی کیلان و مازندران و استرالیان شبیه باتپ و	khair āghā, āb u havā-yi savādajīl vāhīl-i daryā-yi Khazir, yānī Gīlān u Māzandarān u Astārābād shabīb bi āb u havā-	No, sir, the climate on the shores of the Caspian Sea, namely of Gīlān, and Māzandarān and Astārābād is

هولوی هند است هوا گرم و تر و خفه است	yi Hind ast, havâ garma va tar va khafa ast.	like the climate of India. The air is hot, damp, and oppres- sive.
وقت و ساعت	<i>vakht va sâ'at.</i>	<i>The time and the hour.</i>
چه وقت است	chi vakht ast?	What time is it?
چهار ساعت بغروب ملقبه است	chahar sâ'at bi ghuruk munda ast.	It is four hours before sun- set ¹⁾ .
سه ساعت از طلوع آفتاب گذشته است	si sâ'at az tulû'-i âftâb gu- zashta ast.	Three hours have passed since sunrise.
چند ساعت بظهر داریم	chand sâ'at bi zuhr dârim?	How many hours have we till noon?
دو ساعت داریم بظهر	du sâ'at dârim bi zuhr.	We have two hours till noon.
مطلبی ساعت فرنگی ساعت ده است	mutâbiq-i sâ'at i frangi sâ'at-i dah ast.	By European time it is ten o'clock.
قریب بظهر است. خوب هنوز	qarîb bi zuhr ast, tûp hanûs	It is near noon-day, the

1) The Persians reckon their time by sunrise, noon, and sunset.

نینداختند و ساعت نوزده

است

امروز چه ساعت از خواب

برخاستید

هم صبح بیدار شدم باز خوابم

ببرد و تکیه دو باره بیدار شدم

یک ساعت و نیم از آفتاب

گذشته بود

اول آفتاب خوابیدن خوب نیست

مسلمانان پیش از آفتاب برخاسته

نماز میخوانند

بهتر است پیش از غذا یا بعد

از غذا قدری راحت کنید

چه وقت میخواهید بیدار

خزینه شاد را تماشا کنیم

فردا و پس فردا فرصت ندارم

nayandakhta and va sâ'at na
zada ast.

imrûz chi sâ'at az khâb bar-
khâstîd?

dam-i subh bîdâr shudam, bâz
khâb-am burd. vakhti-ki du

bâra bîdâr shudam yak-sâ'at
u nim az âftâb guzashta bûd.

avval-i âftâb khâbîdan khûb
nist. Musalmânân pish az âf-
tâb barkhâsta namâz mikhâ-
nand.

bihter ast pish az ghazâ ya
ba'd az ghazâ qadri râhat
kunîd.

chi vakht mikhâhid brâyid,
khasnâ-yi Shâh-râ tamâshâ
kunîm?

fardâ va pasfardâ fursat na-

gun has not yet been fired
and the clock has not struck.
At what time did you wake
to-day?

At day-break I awoke, then I
went off to sleep again. When
I again awoke, it was an hour
and a half after sunrise.

It is not good to sleep after
sunrise. The Mohammedans
get up before sunrise and say
their prayers.

It is better if you rest a little
before or after meals.

At what time do you wish to
come to see the Treasury of
the Shah?

To-morrow and the day after-

وچهار روز بیشتر بعید نداریم

اکرمیل دارید تا یک هفته نیک

خدمت شما خواهیم رسید

بسیار خوب معلوم است پیش

از عید نمیشود رفت من هم

بیشتر وقتها کار دارم بعد از چند

روز دیگر انشاء الله فرصت زیاد

خواهم داشت

شما در روز عید چه کار دارید

خانه دوستها عیدیه میفرستم

و از هر کسی که میآید پذیرایی

میکنم و تهنیت و تبریک عید

dāram va chahār rūz biāhtar
bi 'īd nadārim. agar meil dar
rīd tā yak hafte-yi digar
khidmat-i shumā khāham ra-
sīd.

biyār khūb, ma'lūm ast pish
az 'īd namishavad raft man
ham biāhtar vakthā kar dā-
ram. ba'd az chand rūz-i di-
gar in shā Allāh fursat-i
ziād khāham dāsht.

shumā dar rūz-i 'īd chi kar
dārid?

khāne-yi dūstāhā 'īdia mifris-
tam va az har kas-i ki miāyad
pazīrāi mikunam va tahni-
yat va tabrik-i 'īd mi'guyam,

to-morrow I have no time,
and we have not more than
four days till the festival.
If you like I will come (will
wait upon you) next week.

Very well, of course we can-
not go before the festival. I
also am generally engaged.
In a few days, please God, I
shall have more time.

What do you do on the day of
the festival?

I send presents to the houses
of my friends, and I receive
every one who comes. I con-
gratulate them, (*lit*: I say con-

میگویم یعنی عید شما مبارک

امشب مهمانی ویژه مختار انگلیس

نمیروید باید لباس رسمی

بپوشید دیر نشود

هنوز زود است اگر تا بعد از یک
 ربع دیگر تبدیل لباس بکنم

سیر وقت خوارم رسید

بنهای این شهر از کی بنا شده
 است

مسجد جمعه در زمان سلطنت

شاه صفی اول و حاتم دفتاد سال

قبل از این در زمان خاقان

ya'ni "id-i shumā mubā-
 rak?"

imshab bi mihmānī-yi vazīr
 mukhtār-i Ingllīs na-mīravīd?
 bāyad libās-i rasmi bipūshīd,
 dīr nashavad.

hanūz sūd ast. agar tā bād as
 yak rub'-i digar tabdīl-i li-
 bās bikunam, sar-i vakht
 khāham rasīd.

bināhā-yi in shahr az kei
 binā shuda ast?

masjid-i jum'a, dar zamān-i
 saltanat-i Shah Safī-yi avval
 va hammām haftad sal qabl
 az in, dar zamān-i Khāqān-i

congratulations and blessings for
 the feast) saying: "May your
 festival be blessed!"

Are you not going this evening
 to the English Minister's
 party? You must put on
 evening-dress before it gets
 late.

As yet it is too early. If I
 change my clothes in a quarter
 of an hour, I shall get there
 in time.

When have the buildings of
 this town been erected?

The Friday Mosque¹⁾ was
 erected in the time of the
 reign of Shah Safī the First,
 and the bath was built seventy

1) The Principal Mosque, in which the Persians assemble on a Friday.

years before this in the days
of the Deceased Sovereign ¹).

maghfūr ¹) binā shuda ast.

Last year.

sāl-i guzashta pārsāl.

This year.

im-sāl.

Next year.

sāl-i āyanda.

Year after year.

sāl bi sāl.

In the year 1313 of the Ma-
hommedan era, which cor-
responds to the year 1895
of the Christian Era.

dar sana-yi yak hazār u si-
sad u sizdah hijrī, mutābiq-i
yak hazār u hasht sad u
navad u panj īsavi.

How old is your son?

pisar-i shumā chand sāl dā-
rad?

He is five years old; I also
have a daughter, who is four
years old.

bacha-yi panjsala ast, dukhtar-
i chahārsala ham dāram.

مغفور بنا شده است

سال گذشته پارسال

امسال

سال آینده

سال بسال

در سنه يك هزار و سيصد و
سيزده هجری مطابق يك هزار

و هشتصد و نود و پنج عيسوی

پسر شما چند سال دارد

بچه پنجمساله است دختر چهار

ساله هم دارم

1) This term is used in speaking of Fath Ali Shah, great-grandfather of the late Shah.

dar khāna-yi man hich atfāl-i
khurdsāla nist; hama al
hamdu l'illāh buzurg shuda
and.

در خانه من هیچ اطفال خردساله
نیست همه الحمد لله بزرگ
شده اند

pas khud-i shumā chand sāl
dārid?

پس خود شما چند سال دارید

qarīb-i panjāh sāl dāram.

قریب پنجاه سال دارم

bāvar na-mikunam! az sūrat-i
tān hamchi ma'ūm mīsha-
vad ki sinn-i tān az si u
panj yā si u shish sāl bish-
tar nist.

باور نمیکنم از صورتتان همچو معلوم
میشود که سی تا از سی و
پنج یا سی و شش سال بیشتر
نیست

kheir gāhā! chirā durūgh bi-
gūyam? lāiq-i rīsh-i man
ast?

خیر آقا چرا دروغ بگویم لایق
ریش من است

ahvāl-i vālid-i shumā khūb
ast?

احوال والد شما خوب است

al hamdu l'illāh, agarchi pīr
ast va rīsh-ash safid shuda

الحمد لله اگرچه پیر است و
ریش سفید شده است لیکن

At home I have no very young
children; thanks be to God,
-they have all grown up.

Well, how old are you your-
self?

I am nearly fifty years of age.

I cannot believe it! From your
looks it is plain that you are
not more than 35 or 36 years
old.

No sir! Why should I tell an
untruth? Would it be worthy
of me (of my beard)?

Is your father's health good?

Thanks be to God! Though
he is old and his beard has

مردِ قوی هیکل و با بنبۀ است
واحوالش از بچگی تا پیروی هین

بنده است

خدا عمرِ والدِ شمارِ زبلا کند
خدا پدرِ شمارِ بیامرزد

اسمِ تو چه چیز است

غلامِ شما خلیل

اسمِ شریفِ شما

محمد حسین خان نوکرِ شما

یکی از دوستانِ من مشهودی رضا

نامِ کریم با شما آشنا است

بنده نمی‌شناسم

ast, līkan mard-i qavī heikal
va bā bunya-i-st va ahvāl-
ash az bachagī tā pīrī ha-
mīn būda ast.

Khudā 'umr-i vālid-i shumārā
ziād kunad! khudā padar-i
shumārā-ra biāmurdad!

ism-i tu chi chiz ast?

ghulam-i shoma Khalīl.

ism-i sharif-i shoma?

Muhammad Hussein Khān, nou-
kar-i shoma.

yakī az dūstān-i man Mash-
hadī Rizā nām gūyā bā
shomā ašanāst.

banda na-mīshanāsam.

become white, he is a power-
ful-looking and strong man,
and his health has been the
same from childhood to old
age.

May God augment the years
of your father's life! May
God forgive your father!

Short sentences.

What is thy name?

Your slave Khalīl.

What is your honoured name?

Mohammed Hussein Khan, your
servant.

One of my friends named Mash-
hadī Rizā is perhaps an ac-
quaintance of yours.

I do not know him.

همسایه من است بسیار تعریف از
جناب عالی میکرد

hamāya-yi man ast, bisyār
ta'rif az janāb-i āli mikard.

He is a neighbour of mine,
he praised Your Excellency
very much.

بندۀ قابل تعریف نیستم
خیلی التفات دارند

banda qābil-i ta'rif nist, khetli
iltifat dārand.

This slave is not worthy of
praise, you have much kind-
ness.

میخواهم شما را با چند نفر دیگر
از دوستان خودم معرفی بکنم
کمال تشکرا خواهم داشت

mikhāham shumarā bā chand
nasar-digar az dūstān-i khun-
dam mu'arrafi bikunam.
kamāl-i teshakkurā khāham
dash.

I want to introduce you to
some other friends of my
own.

I shall be most grateful.

میخواهم خدمتی بشما رجوع کنم
بفرمائید آقا با جان و دل برای
انجام فرمایشات سرکار حاضر

mikhāham khidmat-i bi shumā
rujū kunam.
bifarmāyid āghā, bā jān u dil
barāyi anjām-i farmāyishāt-i
sarkār hāzir-am.

I would confide a certain ser-
vice to you.

Be pleased to command, sir.
I am ready, with life and
heart, to carry out your wor-
ship's orders.

به به آقایان بر تو
خوب فهمیدم دو باره بفرمائید

Bravo! — Bravo!

I have not understood rightly,

در خدمت جنابعالی مقصّر نشر	bifarmāyīd, dar khidmat-i janāb-i āli muqassar na-sha- vam.	please say it once more, so that I should not fail in my service to Your Excellency.
عیب ندارد	‘eib na-dārad.	It does not matter (<i>lit.</i> : there is no fault).
اگر جای دیگر دعوت نشده‌اید التفات بفرمائید به بنده منزل تشریف بپارید	agar jā-yi digar d‘avat na shuda-īd, iltifat bifarmāyīd bi banda-manzil tashrif bi- ārīd.	If you are not invited else- where, have the kindness to come to the dwelling of the slave.
اگرچه دیگر هیچ بهمانی نبروم لیکن با کمال میل دعوت سرکار را قبول میکنم	agarchi digar hich bi mihmānī na-mīravam, līken bā kamāl-i meil da‘vat-i sarkār-rā qabūl mīkunam.	Though I otherwise do not go out to parties, yet with the greatest pleasure do I accept your worship's invita- tion.
چند روز است بعلت برادر شما مشرف شدم جناب وزیر مارا با هم آشنا کرده بود	chand rūz ast bi mulāqāt-i barādar-i shumā musharraf na-shudam. janāb-i āzār mā- rā bā ham ašanā karda būd.	For some days I have not had the honor of seeing your brother. His Excellency the Minister had made us acquaint- ed with one another.

کجا بود در عبارت حضرت صدر اعظم که ما هر دو آنجا آمد و رفت داریم برادر بزرگ استقبال ایلمچی انگلیس مهماندار شده است دیروز جناب وزیر مختار ملاقات وزرا و ارکان دولت رفته بودند و امروز همه اعیان و نجبا بیازید ایلمچی جدید آمدند شما بحضور پادشاه رفته اید بلی شرفیاب شدم وضعش چه طور بود ما همه صف کشیده در طلائع تخت	kuja būd? dar 'imarat-i hazrat-i Sadr- a'zam, ki mā har du āmad u raft dārim. barādar-am barāyi istiqbāl-i ilehi-yi inglis mihmāndār shuda ast. dirūz janāb-i vazir mukhtār bi mulāqāt-i vuzarā va arkān-i doulāt rafta budand, va im- rūz hama a'yan va nujabā bi bāzdid-i ilehi-yi jadid āma- dand. shumā bi huzūr-i pādishah rafta-id? bālī, sharafyāb shudam. vaz'ash chi tour bud? mā hama saff kashida dar tā-	Where was this? In the Palace of His Excellency the Grand-Vizier, where we both have free access. My brother has been appointed to receive the English Am- bassador. Yesterday His Excellency the Minister had gone to see the Viziers and Ministers of State, and to-day all the lords and nobles came to return the new Minister's call. Have you had an audience with the King? Yes, I have had the honor. What was it like? We were all standing drawn
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موسر ایستاده بودند و گویکه
 لعل حضرت رسیدند ما همه تعظیم
 نمودیم شاه با همه کس از آشنا
 و غریب با کمال مهوری صحبت
 فرمودند بعد از آن مریض
 شدیم

چه عرض کنم

دیگر چه عرض کنم

خلاف عرض نمیکنم

عرضی دارم

زحمت میدهم که

دیگر زحمتی نیست

lār-i takht-i marmar istāda
 budim. vakht-i ki a'āhasrat
 rasidand mā hama ta'ālm na-
 mudim. Shāh bā hama kas az
 āshanā va gharīb bā kamāl-i
 mihribānī subhat farmūdand,
 ba'd az ān murakkhas shu-
 dīm.

chi 'arz kunam?

dīgar chi 'arz kunam?

khilāf 'arz na-mikunam.

'arzi dāram.

sahmat midāham ki

dīgar sahmatī nīst.

up in a line in the Hall of
 the Marble Throne. When
 His Majesty entered we all
 bowed. The Shah condescen-
 ded to converse with every-
 one in the kindest possible
 way, as well with those whom
 he knew, as with the stran-
 gers. After that we were dis-
 missed.

What shall I say? (lit. what
 petition shall I make?)

What else shall I say?

I am not telling an untruth.

I have a petition.

I beg you to ... (lit. I give
 you the trouble that ...)

I will trouble you no more (lit.
 there is no more trouble).

<p> بازار رفتن </p>	<p> <i>Bāzār raftan.</i> </p>	<p> <i>Going to the Bazaar.</i> </p>
<p> غریب راه بازار از کدام طرف است </p>	<p> <i>Gharīb.</i> Bāh-i bāzār az kudām taraf ast? </p>	<p> <i>Stranger.</i> Which is the way to the Bazaar? </p>
<p> ۱) بلد از همین راه که میروید تا سبز میدان باید رفت آنجا آبل بازار است </p>	<p> <i>Balad.</i> Az hamin rah ki mīravīd, tā Sabz-i Meidān bāyad raft. Anjā aval-i bāzār ast. </p>	<p> <i>Native.</i> It is the same way that you are going. You must go to the "Green Square". That is the entrance to the Bazaar. </p>
<p> غریب دست چپ است یا دست راست </p>	<p> <i>Gharīb.</i> Dast-i chap ast yā dast-i rāst? </p>	<p> <i>Stranger.</i> Is it on the left hand side or on the right? </p>
<p> بلد پیش روی شماست راست است که میروید میسید بازار کدام بازار میخواستید بروید </p>	<p> <i>Balad.</i> Pish-i rū-yi shumāst, rāst rāst ki mīravīd, mīrasīd bi bāzār. kudām bāzār mī-khāstīd biravīd? </p>	<p> <i>Native.</i> It is in front of you; if you go quite straight, you will reach the Bazaar. Which Bazaar did you wish to go to? </p>
<p> غریب میخواهم بازار فرش فروشها بروم قلی و نمد بخرم و سلعت </p>	<p> <i>Gharīb.</i> Mīkhāham bāzār-i farsh furūshhā biravam, qālī u namad bikharam va s'at-i khu- </p>	<p> <i>Stranger.</i> I want to go to the carpet-sellers' Bazaar, and buy a carpet and a felt car- </p>

1) derived from greek *selene*, means a citizen, a native. Also one who knows his way about, a guide, and lastly, one who knows in the most general sense of the word. Ex: Har kas pīano balad ast, kiznad. Whoever knows how to play the piano let him play.

خود را هم بدهم درست بکنند

بلد خیلی خوب برای شما بلد می
 کنیم اول بازار بازار بزرگ است
 بعد از آن بازار زرکوه است
 دکانهای ساعت سازها بآن
 متصل است

غریب خیلی خوب اول میرویم
 دکان ساعت ساز آنجا کار خودم
 را انجام داده مشتخص میکنم که
 دکانهای دیگر کجا است

نوکر عرض میکنم دکان ساعت
 ساز رسیدیم

dam-rā ham bidaham durust
 bikunand.

Balad. Kheili khūb! barāyi
 shumā baladī mikunam. av-
 val-i bāzār bāzār-i bazzāzhā-
 st, b'ad az ān bāzār-i zar-
 garhā-st. dukkanhā-yi sa'at-
 sāzhā bi un muttasil ast.

Gharīb. Kheili khūb! avval mi-
 ravim dukkān-i sâ'atsâz, anjâ
 kâr-i khudam-râ anjam dâda
 mushakkkhas mikunam ki
 dukkanhā-yi digar-kujâ-st.

Noukar. 'Arz mikunam dukkān-
 i sâ'atsâz rasidim.

pet. I also want to give my
 watch to be repaired.

Native. Very well, I will be
 your guide. The first part of
 the Bazaar is the linendra-
 per's bazaar; after this comes
 the goldsmith's bazaar. The
 watch-makers' shops are quite
 near this.

Stranger. Very well! I shall
 first go to the watchmaker's
 shops. When I have given my
 work to be done there, I shall
 ascertain where the other
 shops are.

Servant. I beg to state that we
 have arrived at the watch-
 maker's shop.

ساعت ساز چه چی میخواستید
آقا

آقا ساعت هر روز بعد از ده یا

دوازده دقیقه کند کار میکند

و همیشه اش شکسته است

میتوانید زود درستش کنید

ساعت ساز چرا تا فردا درست
میکند

آقا نمیشود تا امشب پس بکیرم

ساعترا بسیار لازم دارم

ساعتساز خیلی خوب نوکرتان

نیم ساعت بغروب مانده قدری

قبل از بستن بازار بیاید بکیرد

آقا (به نوکر) دهنه و رکاب اسیم

را بکیر سوار شوم

Sā'atsāz. Chi chi mikhāstid
aghā?

Agha. Sā'at-am har ruz bi qadr-
i dah yā yāzdah daqiqā kund-
kar mikunad, va shisha-yash
shikasta ast; mitavānid zūd
durust-ash kunid?

Sā'atsāz. Chirā, tā fardā durust
mikunam.

Aghā. Na-mishavad tā imshab
pas bigiram sā'at-am-rā bis-
yār lāzim dāram.

Sā'atsāz. Kheili khūb! noukar-
i-tān nim sā'at bi ghurūb
munda qadri qabl az bastan-i
bāzār biyad, bigirad.

Aghā (bi noukar). Dahana va ri-
kāb-i asham-rā bigir, savār
shavam.

Watchmaker. What did you
wish for, sir?

Master. Every day my watch
goesten or eleven minutes
too slow, and its glass is
broken. Can you quickly get
it right?

Watchmaker. Why (not)? By
to-morrow I will have it ready.

Master. Can I not have it back
by this evening? I want my
watch very badly.

Watchmaker. Very well! If
your servant can come back
half an hour before sunset,
shortly before they shut the
Bazaar, he can take it.

Master (to the servant). Hold
the horses' bridle and the
stirrup, I want to mount.

نوکر چشم آقا بگو جلو و دکان ظیفروش سوغ کن نوکر (سوار شده داد میزند که) خبردار خبردار بیا	<i>Noukar. Chashm!</i> <i>Aghā. Biron jilon va dukkān-i qālifurūsh surūgh kun.</i> <i>Noukar (savūr shuda dād mizanad ki). Khabardār! khabardār! bipā!</i>	<i>Servant. By my eyes! Master. Go on in front and find the carpet-seller's shop.</i>
کسبه دکانین طرفین راه (متصل صددا میکنند که) آقا چه چی میخواستید بیایید اینجا اسباب مارا سیل بکنید چیزی از من بگیریید نوکر دکان فروش همین است قالی میخواستید یا کلیم	<i>Kasabā-yi dūkān-i tarāfein-i rūh (muttasil sadā mikunand ki). Aghā! āghā! chi chi mikhāstid? biāyid injā asbāb-i mārā seil (1) bikunid, chizi az man bigirid!</i> <i>Noukar. Dukkān-i farshfurūsh hamīn ast. qālī mikhāstid yā gīlīm?</i>	<i>Tradesmen in the shops on both sides of the road (continually cry out) Sir! Sir! What were you wishing for? look at our things, buy something off us.</i>
آقا قالی و نمد لازم داریم کلیم هم بگو نشانم بدهند	<i>Aghā. Qālī va namad lāzim dāram, gīlīm ham bigū nishānam bidahand.</i>	<i>Servant. This is the carpet-seller's shop. Did you want a knotted carpet or a woven carpet?</i> <i>Master. I need a knotted carpet and a felt carpet; tell them also to show me some woven carpets.</i>

1) *seil* : rug. for *seir*.

نوکر بچه بیا دهه اسبهار
 بکیر یک چیری انعام بتومیدم
 تاجر عرض میکنم آقا که اگر قالی
 خوبی خواسته بنشیند چیزی
 نشانفتان میدم که مثلش
 را تا امروز هرگز ندیده باشید
 (بشاکرد) قالی بزرگ مل کردستان را
 بیار واکس (بقا) ملاحظه
 بفرمایید آقا چیری غریبی
 خدمت سوار حاضر کردم بله ام
 از این قالی قشنگتر نیست مال
 کردستان است

آقا پشتیش را بینم جلی

Nowkar. Bacha biā, dahana-yi
 asphārā bigīr, yak chizi
 in'ām bi tu midaham.

Tājir. Arz mikunam, āghā, ki
 agar qālī-yi khūbi khāsta bā-
 shid, chizi nishun-i tun mi-
 daham, ki misl-ash-rā tā im-
 rūz har gis na dida bāshid.
 (bi shāgird) qālī-yi bōzurg
 mal-i Kurdistan-rā biār, vā
 kun. (bi āghā) mulāhaza bi-
 farmāyid, āghā, chizi gha-
 rībi khidmat-i sarkār hāzir
 kardam. Būgh-i Iram az in
 qālī qashangtar nist, māl-i
 Kurdistan ast.

Āghā. Pusht-ash-rū bibīnam,

Servant. Boy, come here! Hold
 the horse's bridles. I will give
 you something as a reward.
Merchant. I beg to state, sir,
 that if you wish for a good
 carpet, I will show you so-
 mething, the like of which
 you have never seen until
 this day. (to his apprentice)
 Bring the large Kurdistan
 carpet, and spread it out. (to
 the gentleman) Please to look
 at it, sir. I have got ready a
 wonderful thing for your
 worship's service. The garden
 of Iram is not more beautiful
 than this carpet. It comes
 from Kurdistan.

Master. Let me see its back.

وصله و رفو نشده باشد	jāi vaele va rufu na-shuda bāshad.	It has no join nor darn, I suppose.
تاجر خیر آقا هیچ جایک سولاخ ندارد	Tājir. Kheir āghā, hreh jā yak sūlakh ¹⁾ na-dārad.	Merchant. No, sir. It has not a hole anywhere.
آقا حالا کوشه قالیرا زمین بکنار خوب یهن کن معلوم شود	Aghā. Hālā gūsha-yi qālī-rā zamīn bugzār, khūb pahū kun. ma'lūm shavad kajī dārad yā kheir. mibīnam kajī ast, kīs dārad va sāf na-mīl-shavad.	Master. Now put down a corner of the carpet on to the ground, and spread it well, so that I can see whether it is uneven or not. I see that it is uneven; it makes a fold and does not lie smoothly.
تاجر عیب ندارد همه قالیها چنین اند	Tājir. 'Eib na-dārad, hama-yi qālīhā chunin and.	Merchant. That does not matter all carpets are like that.
آقا رکش هم جوهر است	Aghā. Rang-ash ham jouhar ast.	Master. It is also coloured with Aniline dyes.
تاجر نه خیر نشان بدهید	Tājir. Na kheir, nishan bidahid,	Merchant. No, look at it, its colours are fast.
رکش ثابت است	rang-ash sābit ast.	
آقا قیمت این قالی چه چیز است	Aghā. Qīmat-i in qālī chi chīz ast?	Master. What is the price of this carpet?

1) Vulg. for سوراخ *sūrākh*, hole.

تاجر بندہ چه عرض کنم هرچه
دلستان بخواهد بمن مرحمت
بفرمائيد پيشکش شما است
بيويد

آقا قيمت يك كله بگوئيد
فرصت گفتگوی يك ندام كار
دارم

تاجر قيمت اين گلی پانزده تومان
است آقا بسرکار دوازده تومان
ميدم

آقا (بنوكي) ده تومان بده

تاجر خير آقا دوازده تومان عرض
كرده بونم تمام بازار را بگوئيد
باين قليچه پيدا نميشود

Tājir. Benda chi 'arz kunam?
har chi dil-i tun bikhāhad
bi man marhamat bifarmā-
yid. pishkash-i shumā-st, bi-
barid.

Aghā. Qīmat yak kalama bigū-
yid, fursat-i guftugū-yi nād
nadāram, kār dāram.

Tājir. Qīmat-i in qālī punzdah
tuman ast, āmmā bi sarkār
davāzdah tuman mīdaham.

Aghā (bi noukar). Dah tuman
bidih.

Tājir. Kheir āghā, davāzdah tu-
man arz karda būdam, tamām
i bāzār bigardid bi in khūbi
qālīcha peidā namīshavad.

Merchant. What petition shall
the slave make? Whatever
your heart wishes, you can
give me, by your kindness. I
make you a present of it,
take it.

Master. Say the price in one
word; I have not too much
time for discussions. I have
work to do.

Merchant. The price of this
carpet is 15 tumans, but I
will give it to your worship
for 12 tumans.

Master (to his servant). Give
(him) 10 tumans.

Merchant. No sir, I had said
12 tumans. Go over the whole
Bazar; you will not find such
a good rug anywhere.

آقا بیشتر از ده تومان نیازم
اکر میخواهید پولش را بگیری
خوب است اختیار باشما است

تاجر چه عرض کنم از ده تومان
خسودم بیشتر خسودم اما
نمیخواهم شما رنجیده شوید ده
تومان و نیم بدهید آقا

آقا از حرف خودم بر نمیگردم
(ببیجه) اسبرا اینجا بیار سوار
شوم

تاجر بگیری آقا ده تومان بدهید
اکثر چه ضرر من است تا بحال
دشت نگردم (نوک را پهل را ادا
میکند) خدا برکت بدهد

Aghā. Bishtar az dah tuman namar zad. agar mikhāhid pul-ash-rā bigīrid, khūb ast. ikhtiār bā shumā-st.

Tājir. Chi arz kunam, az dah tuman khudam bishtar kharidam, ammā namikhāham shumā ranjīda biravid. dah tuman u nim bidahid, aghā!

Aghā. Az harf-ikhudam bar namigardam (bi bacha) asprā Injā biār, savār shavam!

Tājir. Bigīridāghū, dah tuman bidahid, agarchi zarar-i man ast; tā bi hāl dasht namigardam. (noukar pul-rā adā mikunad) khudā barakat bida-

Master. It is not worth more than 10 tumans. If you like to take the money for it, all right. The decision rests with you.

Merchant. What shall I say? I bought it myself for more than 10 tumans, but I do not want you to go away displeased. Give (me) 10 tumans and a half!

Master. I never take my word back. (to the boy). Bring the horse here, so that I can mount.

Merchant. Take it sir, give me 10 tumans, although I lose by it. I have not yet struck a bargain to-day, (the servant pays the money) May God

لطف شما زیاد دیکر چه
 میخواستید قالیهای مال عربستان
 و مال کرمان و مال خراسان و
 مال ایلات فارس خیلی دارم
 کلیمهای خوب هم هست که
 وقت سفر خیلی بکار میخورند
 یکی کلیم پشم اندر پشم مال
 شیروان دیکر پشم اندر پنبه مال
 شیراز و مثل کوش کپه کرم و
 نرم و سبک است

آقا من که سفر نمیروم کلیم سفری
 لازم ندارم

تاجر برای خانه نمده بودی

had! lutf-i shumā ziād! digar
 chi mikhāstid! qālīhā-yi māl-
 i Arabistān va māl-i Kirmān
 va māl-i Khurāsān va māl-i
 ilāt-i Fārs kheili dāram. gi-
 limhā-yi khūb ham hast, ki
 vakht-i safar kheili bi kār
 mikhūrad: yakī gilīm-i pashm
 andar pashm-i māl-i Shirvān,
 digar pashm andar pamba
 māl-i Shirāz va misl-i gūsh-i
 gurba garm va narm va sa-
 buk ast.

Aghā. Man, ki safar na-mīra-
 vam, gilīm-i safarī lāzim na-
 dāram.

Tājir. Barāyi khāna namad-i

bless you! Thank you! What
 else are you wishing for? I
 have many Arabian, Kirmān
 and Khorassan carpets; also
 carpets made by the Nomads
 of Fars. There are also good
 woven carpets, which are very
 useful for travelling purposes.
 One of them is a woven car-
 pet from Shirvan, in which
 the warp and the woof are
 both of wool; the other one
 is a woven carpet from Shi-
 raz, wool and cotton mixed,
 and it is like the ear of a
 cat: warm, soft and light.
 Master. I who do not travel,
 do not need travelling car-
 pets.

Merchant. For the house, a

از همه فرشها بهتر است ببینید چه قدر کلفت و نرم است	Yasdi az hamā-yi farshhā bihtar ast. bibinid chi qadr kuluft u narm ast.	Yezd felt carpet is better than any other carpet. Look how thick and how soft it is.
آقا امروز دیگر فرصت ندارم بعد از دو سه روز دیگر انشاء الله میآیم جنس شمارا میبینم	Aghā. Imrūz digar fursat na- dāram ba'd az du sih rūz-i digar in shā Allāh mīyem, jins-i shumārā mībinam. Khudā hāfiz!	Master. I have no more time to-day. If God will, I shall come (back again) in two or three days to see your goods. Goodbye.
تاجر خدا نکندار شما انشاء الله زودتر برمیگردید مرا سرافراز میفرمائید	Tājir. Khudā nigahdār-ishumāl in shā Allāh zūdtar bar mī- gardid, marā sarafrāz mīfar- māyid.	Merchant. May God be your keeper! I hope you will re- turn very soon and condes- cend to honor me.
در سفره	dar sufra.	Dinner-time.
آقا اسمعیل	Aghā. Isma'il	Master. Ismail!
اسمعیل بلی صاحب	Isma'il. Balī sāhib! ¹⁾	Ismail. Yes, sir!
آقا عبد الله پیش خدمت م بگو بیاید	Aghā. Abdullāh-i piākhidmat ham bigū b'āyad.	Master. Tell Abdullah the but- ler to come also.

1) آقا, Sir, is a title given to Europeans only.

اسمعیل عبدالله حاضر است

آقا حالا بود غلام رضای فرارش

را با استاد مهدی آشپز حاضر

کن و خوربت م بیبا

اسمعیل همه حاضراند صاحب

آقا خیلی خوب کوش کنید

دیدم برای شما زحمت است

یک شام مفصلی بمن بدهید

از این جهت امشب نان و پنیر

و کمره چیزهای دیگر نمیخواهم

بخورم میتوانید بوقت و فی درد

سو حاضر کنید

همه نوکرها استغفر الله صاحب

ما برای هر خدمتی حاضریم

1) litt.: without giving me a headache.

Isma'îl. Abdullāh hāzır ast.

Aghā. Hālā birou Ghulām Rızā-yi farrāsh-rā bā ustād Mehdī-yi āshpaz hāzır kun, va khudat ham biā.

Isma'îl. Hamah āzır and, sāhib.

Aghā. Kheili khub, gūsh kunid! didam barāyi shumā zahmat ast yak shām-i mufasssalī bi man bidahid. Az in jihat imshab nun u panīr u kara chizi digar na-miknāham bikhurem. Mitavānid bi vakt va bi dard-i sar hāzır kunid?

Hama-yi noukarhā. Istaghfir Ullāh, sāhib! mā barāyi har

Isma'il. Abdullāh is ready.

Master. Now go and tell Ghulam Riza, the second servant, and Master Mehdī, the cook to get ready, and then come back.

Isma'il. All are ready, sir.

Master. Very well, listen! I have seen that for you it is a great trouble to give me an elaborate dinner. For this reason, this evening I do not wish to eat anything but bread and cheese and butter. Can you get this ready at the right time and without troubling (me)?¹⁾

All the servants. God forbid, sir! We are ready for any

هرچه بفرمائید واسطهٔ تلان
پیدا میکنیم خدمت سرکار را
بزرگترین نعمتها میدانیم

لشیز عرض میشد صاحب برای
امشب يك خوراك خيلى خوب
ميخواستم واسطهٔ سرکار درست
يكنم بعد از سوپ آزاد ماهی و
بعد از آن فسنجان چلو و بعد
از آن كباب شكار پا كاهو و
نخود فرنگی و يك شيبينى
بسيار اعلى كه تا بحال
نخورده باشيد ميخواستم
درست كنم حالا ميفرمائيد

khidmat-i hāzir-īm har chi bi-
farmāyīd vasa-yi-tun (vulg.
for vāsita-yi tān) peidā mi-
kunīm. Khidmat-i sarkār-rā
buzurgtarīn-i ni'mathā mi-
dānīm.

Ashpaz. Arz mishavad, sāhib,
barāyi imshab yak khurāk-i
kheili khūbī mikhāstam va
sayi sarkār durust bikunam:
ba'd az sūp¹⁾ āzād-māhi va
ba'd az un fasinjān chilou va
ba'd az un kabāb-i shikār bā
kāhū va nukhud-i farangi va
yak shirīnī-yi bisyar a'la ki
tā bi hāl' na khurda bāshid
mikhāstam durust kunam. —
hālā mīfarmāyīd durust na-

service; whatever you order,
we will get for you.
We consider it the greatest
blessing to be in your ser-
vice.

Cook. I make the petition, sir,
that for this evening I wis-
hed to prepare a very good
dinner for your Excellency.
After the soup, salmon, then
"fsinjanchilou" (a Persian
rice dish), then some roast
venison with lettuce and
peas, and lastly, an excellent
sweet dish, the like of which
you have not yet tasted.
Now if you order me not to

1) taken from the English or French.

درست نکنم نمیکنم اطلعت
میکنم

آقا اسباب آن همه خوراک حاضر
است

آشپز چرا همه اش توی آشپز
خانه حاضر است بفرماید تماشا
بکنید

آقا پس نخود فزکی و ماهی را
بیار ببینم

آشپز شاکرم رفته بازار حالا
میآرد

آقا پس حاضر نیست خوراک
چیکو را هرچه هست بیار اینجا

آشپز چشم (میروم بیرون)

kunam, durust na-mikunam,
itā'at mikunam.

Agha. Asbāb-i un hama-yi khu-
rāk hāsir ast?

Ashpas. Chirā! hama-y-ash
tū-yi āshpazkhāna hāsir ast,
bifarmāyīd, tamāsha bikunīd.

Aghā. Pas nukhud-i farangī va
mahīrā biār bibīnam.

Ashpās. Shāgird-am rafta bā-
zār, halā miārad.

Aghā. Pas hāsir nist khurāk-i
dīgar-rā har chi hast biār
injā.

Ashpas. Chashm! (mīravad bi-
rūn).

get this ready, I will not do
it, I will obey you.

Master. Are the things ready
for all these dishes?

Cook. Certainly! Everything
is ready in the kitchen. If
you wish to see.

Master. Well then bring me
the peas and the fish so that
I may see them.

Cook. My boy has gone to the
bazar, he will bring them at
once.

Master. Then they are not ready.
Bring whatever else there is
here.

Cook. By my eyes! (very good
Sir) (he goes out).

آقا حالا باز بشما میکنیم ساعت هفت بعد از ظهر میخورم شام بخورم نان و پنیر و کره باید حاضر باشد	<i>Aghā. Halā bāz bi shumā mī-gūyam sāʿat-i haft baʿd az zuhr mīkhāham shām bikhūram. nun u panīr u kara bā-yad hāzir bashad.</i>	<i>Master. Now once more I tell you that I want to have supper at seven hours after noon. The bread and cheese and butter must be ready.</i>
همه نوکرها چشم حاضر میکنند (تعظیم کرده بیرون میروند)	<i>Hama-yi noukarhā. Chashm! Hazirm mīkunīm. (taʿzīm kar-da bīrūn mīravand).</i>	<i>All the servants. Very well! We will get it all ready. (Hanging bowed, they go out).</i>
آقا (صدا میکند) آشپز را بفرستید اینجا	<i>Aghā. Sadā mīkunad) Ashpaz-ra bifristūd injā!</i>	<i>Master (calls) Send the cook here!</i>
نوکرها (از بیرون) چشم	<i>Noukarha (az bīrūn). Chashm!</i>	<i>Servants. (outside). By our eyes!</i>
آشپز فرمایشی داشتید آقا	<i>Ashpaz. Farmāyishī dāštīd āghā?</i>	<i>Cook. Have you any orders, sir?</i>
آقا آن خوراکی که گفتی آشپز خانه حاضر است کجا است	<i>Aghā. Un khurākī, ki guftī āshpazkhāna hazir ast, kujāst?</i>	<i>Master. Where is that food, which you said was ready in the kitchen?</i>
آشپز فرمودید نان و پنیر میخورم	<i>Ashpaz. Farmūdīd nun u panīr</i>	<i>Cook. You said you wished to</i>

بخورم خوراك ديگر پيدا نكردم

آقا پس انچه گفتى همه اش
دروغ بود

آشپز چه عرض كنم شما ميخواستيد
دروغ است دروغ باشد وى
بنده حالا ده سال است نوكرى
فرنگى ميكنم تا بحال هيچ كس
از من خيانتى نديده است

آقا (ميخواهد چند تا شلاق
باشيز بزند) كجا عرف خوردمى
و مستى

آشپز ببخشيد صاحب كُنه
خوردم دروغ گفتن ديگر نميكنم

mīkhaham bikhuram, khurak-
i digar peidā na-kardam.
Aghā. Pas unchi gufti hama-y-
ash durūgh būd.

Ashpaz. Chi 'arz kunam? Shu-
mā mīfarmāyīd durūgh ast;
durūgh bāshad, valī banda
hālā dah sāl ast noukarī-yi
farangī mīkunam, tā bihāl
hič kas az man khānatī na-
dīda ast.

Aghā. (Mīkhahad chand tā
shallāgh bi āshpaz bizanad)
gūyā 'araq khurdī va mast-i.

Ashpaz. Bibakhshīd sāhib! guh
khurdam, durūgh guftam, dī-
gar na-mīkunam.

eat bread and cheese, so I
did not get any other food.
Master. Well then, all you said
was a lie!

Cook. What petition shall I
make? If you order it to be
an untruth, it probably is an
untruth, but (your slave) I
have been in European ser-
vice for ten years, and until
now no one has seen any dis-
honesty in me.

Master. (threatening the cook
with a whip) Perhaps you
have had some arak and are
tipsy.

Cook. Forgive me, sir! I have
eaten dirt, I have told a lie,
I will not do it again.

آقا کم شو (بیرونش میکند)	<i>Aghā. Gum shou! (bīrūn-ash mīkunad).</i>	<i>Master. Be off! (turns him out).</i>
آقا اسمعیل ساعت هشت است و شام هنوز حاضر نیست	<i>Aghā. Isma'īl! Sā'at-i hasht ast va shām hanūz hāzīr nīst.</i>	<i>Master. Ismail! It is eight o'clock, and the supper is not yet ready.</i>
اسمعیل حاضر است صاحب	<i>Isma'īl. Hāzīr ast, sāhib.</i>	<i>Ismail. It is ready, sir.</i>
آقا چه طور حاضر است هنوز سفره نینداخته اید	<i>Aghā. Chi tour hāzīr ast? hanūz sufra na-y-andākhta-īd.</i>	<i>Master. How can it be ready? you have not yet laid the cloth.</i>
اسمعیل میندازم صاحب (سفره میارم)	<i>Isma'īl. Mīandāzam, sāhib (su-fra mīārad).</i>	<i>Ismail. I will lay it, sir (he brings the table-cloth).</i>
آقا خیلی طول میکشد عبد الله کجا است	<i>Aghā. Kheilī tūl mīkashad. Abdullāh kujā-st?</i>	<i>Master. It is taking a long time. Where is Abdullah?</i>
اسمعیل رفت حمام	<i>Isma'īl Raft hammūm.</i>	<i>Ismail. He has gone to the bath.</i>
آقا پس غلام رضا بیاید	<i>Aghā. Pas Ghulām Rizā biā-yad.</i>	<i>Master. Then let Ghulam Riza come.</i>

اسمعیل غلام رضا نیستش ¹⁾	<i>Ismā'īl. Ghulam Rizā nīst-ash.</i>	<i>Ismail. Ghulam Riza is not here.</i>
آقا کجاست	<i>Aghā. Kujā-st?</i>	<i>Master. Where is he?</i>
اسمعیل رفت پی کوه	<i>Ismā'īl. Raft pei-i kara.</i>	<i>Ismail. He has gone for the butter.</i>
آقا آشپز بیاید	<i>Aghā. Ashpaz biāyad.</i>	<i>Master. The cook is to come here.</i>
اسمعیل رفت نان بگیرد	<i>Ismā'īl. Raft nun bigīrad.</i>	<i>Ismail. He has gone to fetch the bread.</i>
آقا پنیر آوردید	<i>Aghā. Panīr āvurdīd?</i>	<i>Master. Have you brought the cheese?</i>
اسمعیل چه پنیری میفرمائید بیام پنیر فرنگی یا پنیر ایرانی	<i>Ismā'īl. Chi panīr mīfarmāyīd biāram? panīr-i farangī yā panīr-i īrānī?</i>	<i>Ismail. What kind of cheese do you wish me to bring? European cheese, or Persian cheese?</i>
آقا بگو آورده یا نه	<i>Aghā. Bigū āvurda-ī yā na?</i>	<i>Master. Say, have you brought it or not?</i>

1) *nīst-ash* vulgar for *nīst*.

اسمعیل چه عرض کنم ببینم شاگرد آشپز آورده است یا خیر	<i>Isma'îl.</i> Chi 'arz kunam? bibî- nam shāgird-i āshpaz āvurda ast yā kheir.	<i>Ismail.</i> What petition shall I make? I will see whether the cook's boy has brought it or not.
آقا شاگرد آشپز بگو ببیند تو	<i>Aghā.</i> Shāgird-i āshpaz bigū biāyad tū.	<i>Master.</i> Tell the cook's boy to come in.
اسمعیل چشم	<i>Isma'îl.</i> Chashm!	<i>Ismail.</i> By my eyes!
شاگرد آشپز سلام	<i>Shāgird-i āshpaz.</i> Salām!	<i>The cook's boy.</i> Salaam!
آقا استاد مهدی کو شاگرد از طهوری که کم التفتاق فرمودید احوالش بهم خورده ^{۱)} تپ کرده رفته منزل افتاده خوابیده	<i>Aghā.</i> Ustād Mehdī kū? <i>Shāgird</i> Az zuhr, ki kam ilti- fatī farmūdīd ahvāl-ash bi ham khurda ¹⁾ , tap karda, rafta manzil, uftāda, khābīda.	<i>Master.</i> Where is Master Mehdī? <i>The cook's boy.</i> From the time of noon, when you showed him a lack of kindness, his health became bad, he got fever, went home, lay down and slept.
آقا بیرو کم شو زهمومار	<i>Aghā.</i> Birou, gum shou, zahr-i mār!	<i>Master.</i> Be off, disappear, ser- pent's poison!

1) The omitting of the copula *ast* is very frequent among the common people

امعيل شيخ حسن آمد خدمت
سركار

آقا بسم الله تشریف بیار

شيخ حسن سلام عليكم انشاء
الله كسلتي نداید

آقا خیر احوال از انتفات شما خوب
است اما اوقاتم مثل سگ تلخ
است

شيخ حسن پس چه شده است

آقا چون نوکرها هیچوقت شام
و نهار بوقت معین نمیدانند
گفتم امشب يك خوراك خیلی
مختصری بخورم نان و پنیر

Isma'îl. Sheikh Hasan amad
khidmat-i sarkar.

Aghâ. Bism Illah! tashrîf big-
rad.

Sheikh. Hasan Salamun 'alei-
kum! in shâ Allah kaselati
na-darîd.

Aghâ. Kheir, ahvâl-am az ilti-
fat-i shuma khûb ast, amma
ouqât-am misl-i sag talkh ast.

Sheikh. Hasan. Pas chi shuda
ast?

Aghâ. Chun noukarha hîch-
vakht sham u nahar bi-vakht-
i mu'eyyan na-mîdand, guf-
tam imshab yak khurâk-i
kheilî mukhtasari bikhuram,

Ismail. Sheikh Hassan has
come to see your Excellency.

Master. In the Name of God!
let him come in.

Sheikh Hassan. Good evening!
(Peace be with you!) I hope
you are not indisposed.

Master. No, my health is good,
thanks to your kindness, but
my times are bitter like those
of a dog.

Sheikh Hassan. Well, what has
happened?

Master. As the servants never
gave dinner and lunch at the
appointed time, I said that
this evening I would eat very
simple food: bread, cheese,

و کوه چیزى دیگر نخواستہ
بودم ایضا هم بمن ندانند
با این جور مردم چه کار بکنم

شیخ حسن میدانید آقا چیرى
خواستہ بودید کہ انجامش
محال است

آقا چه طور نان و پنیر در تمام
طهران پیدا نمیشود

شیخ حسن نان و پنیر از فصل
خدا فراوان است اما نوکر
درست کارى یافت نمیشود
این همه نوکرها مواجیبی کہ
دارند کفایتشان نمیکند کراتی
هم هست مہ میخواستند در
خرید و فروش مداخل زیادی

nun u panīr u kara chīzī
dīgar na-khāsta būdam. Inra
ham bi man na-dādand. ba
īn jūr mardum chi kar biku-
nam?

Sheikh Hasan. Mīdānīd, aghā,
chīzī khāsta būdīd, ki anjām-
ash mahāl ast.

Aghā. Chi tour? nun u panīr
dar tamam-i Tāhran peida
na-mīshavad?

Sheikh Hasan. Nun u panīr az
fazl-i Khudā faravān ast,
amma noukar-i durustkarī
yāft namīshavad. In hama
noukarha mavājibi-ki darand
kafāyat-i-shun namīkunad;
giranī ham hast. Hama mī-
khatand dar kharīd u furūsh

and butter. Anything else I
did not want. Even this they
did not give me. What shall
I do with such men?

Sheikh Hassan. Do you know,
sir, you have asked for some-
thing, the accomplishment of
which is impossible.

Master. How is that? Is it im-
possible to find bread and
cheese in all Tehran?

Sheikh Hassan. Bread and
cheese praise be to God! are
plentiful, but honest servants
are not to be found. All these
servants cannot manage to
live on their wages, living
is also expensive nowadays.
They all wish to make an

بکنند از این سبب است که نان و پنیر حاضر نکردند.

آقا پس خوراک دیگر را چرا هیچ وقت خوب و بوقت فراغ نمی‌آورد و برای هرکاری که بآنها رجوع می‌کنم یک عذری دارند

شیخ حسن این طبیعتشان است
آتم تنبل عوض یک کار هزار
عذر می‌آورد اگر در ایران
مخواستید بمانید باید خیلی
صبر و حوصله داشته باشید

madakhl-i ziādī bikunand.
Az in sabab ast, ki nun u
panir hazir na-kardand.

Aghā. Pas khurāk-i digar-rā
chirā hīch vakht khūb va bi-
vakht farāham na-miārand
va barāyi har karī ki bi unha
rujū' mikunam yak 'uzrī dā-
rand?

Sheikh Hasan. In tab'iat-i-
shun ast. Adam-i tambal
'avaz-i yak ker hazār 'uzr
miārad. Agar dar Irān mī-
khāhīd bimanīd, bayad kheilī
sabr u housala dashta bāshīd.

enormous profit by buying
and selling. For these reason
they did not get the bread
and the cheese.

Master. Well then, why do
they not serve other dishes
properly and punctually? And
why do they have an excuse
for anything I tell them
to do?

Sheikh Hassan. That is their
nature. A lazy man will give
a thousand excuses instead
of doing one thing. If you
wish to remain in Persia, you
must have much patience.

در سواری	dar savārī.	About riding.
آقا دو ساعت بعد از ظهر اسپ کهر را برای من و قتل را برای خودت زین کن	<i>Aghā</i> ¹). Du sa'at ba'd az zuhr asp-i kahar-rā barāyi man va qizil-rā barāyi khudat zīn kun.	<i>Master</i> . At two o'clock in the afternoon you must saddle the bay horse for me and the grey horse for yourself.
جلودار چشم برای سوکار دهنه بزنم یا آبخوری	<i>Jiloudār</i> . Chashm-i barāyi sar- kar dahana bizanam yā āb- khurī?	<i>1st Groom</i> . By my eyes! — Shall I put on a curb or a snaffle for your Excellency?
آقا آبخوری بزن	<i>Aghā</i> . Abkhurī bizan.	<i>Master</i> . Put on the snaffle.
جلودار آبخوری شکسته است	<i>Jiloudār</i> . Abkhurī shikasta ast.	<i>1st Groom</i> . The snaffle is bro- ken.
آقا پس همان دهنه را بزن	<i>Aghā</i> . Pas hamun dahana rā bizan.	<i>Master</i> . Then just put on the curb.
جلودار دهنه زنجیرش کم شده است جلو هم پاره است	<i>Jiloudār</i> . Dahana zanjīr-ash gum shuda ast, jilou ham pāra ast.	<i>1st Groom</i> . The chin-chain of the curb is lost, the bridle is also torn.

1) آقا master and آغا ennuch are both pronounced alike.

آقا پس چه باید کرد عجلانما
یکمی امانت بگیر تا فردا بده
تعمیر کنند

جلودار خیلی خوب

آقا اسب سهند چه طور است

جلودار عیب ندارد قدری سینه
کبر شده است

آقا خانم میخواست سهند را
سوار شود زین زبانه به اسب
کرد بین

جلودار کرد قدری میلند

آقا از کی میلند

Aghā. Pas chi bayad kard? —
‘ijalatan yakī amanat bigīr,
ta fardā bidih ta mīr kunand.

Jiloudār. Kheilī khūb!

Aghā. Asp-i samand chi tour
ast?

Jiloudār. ‘Eib na darad, qadrī
sīna-gīr shuda ast.

Aghā. Khanum mīkhast samand-
rā savar shavad, zīn-i zanāna
bi asp-i kurand bizān.

Jiloudār. Kurand qadrī mīlan-
gad.

Aghā. Az kei mīlangad?

Master. Well then, what is to
be done? for the present bor-
row one, and get ours men-
ded by to-morrow.

1st Groom. Very well!

Master. How is the dun horse?

1st Groom. There is nothing
the matter with him, he has
only caught cold.

Master. Your mistress wished
to ride the dun horse. Put
the lady's saddle on the
chestnut horse.

1st Groom. The chestnut is ra-
ther lame.

Master. Since when is he
lame?

جلودار از دیروز که نعلش کردند میلنکد میخ خورده است و دستش را زمین فسیکندار	<i>Jiloudār. Az dīrūz, ki na'l-ash kardand, mīlangad, mīkh khurda ast va dast-ash-rā zamīn na-nūguzārad.</i>	<i>1st Groom. Since yesterday, when they shod him, he limps, a nail has gone into his hoof (lit. he has eaten a nail) and he does not put his leg on the ground.</i>
آقا پس اسب قره کهر را بیرون بکش خیلی بد تیمار شده است	<i>Aghā. Pas asp-i qara kahar-ra bīrūn bihash. — kheilī bad tīmar shuda ast.</i>	<i>Master. Then bring out the dark bay. — He has been very badly groomed.</i>
مهنر سر شما هر روز سه دشت تیمار میکنم شال میمالم پال و دمنش را هر روز میشورم	<i>Mihtar. Sar-i shumā! har rūz si daf'a tīmar mīkunam, šal mīmālam- yāl u dum-ash-rā har rūz mīshūram.</i>	<i>2^d Groom. By your head! Every day I groom him three times, I rub him down. I wash his mane and his tail every day.</i>
آقا پس چرا اینقدر کثیف است خیلی هم لاغر است یقیناً جوش را تمام نمیدهی	<i>Aghā. Pas chira īnqadr kasīf ast? kheilī ham lağhir ast yaqīnan jou-ash-rā tamam na-mīdahī.</i>	<i>Master. Well then, why is he so dirty? He is also very lean. Surely you do not give him the whole of his barley.</i>
مهنر و آله بسر شما و جان خانم یک دانه جو خیانت	<i>Mihtar. Vallāh! bi sar-i shumā va jan-i kharum yak dūna</i>	<i>2^d Groom. By God! By your head and by the soul of my</i>

نمیکنم نمک بحرّامی نکریم
اگر میخواهید این اسپ چاق
شود باید بقصیل بیندید

آقا حالا وقت قصیل نیست
علف هنوز خیلی کِزان است
یک هفته دیگر سبز میدهیم

مهرت این اسبها هیچکدام نه
جل دارد نه نمده همه اش
تیمه پاره است میفرماتید بازار
میروم تازه میخرم

آقا خیر بعد از چند روز دیگر
جل پیراهن میندیم هوا گرم

jou khānat na-mīkunam na-
mak bi harāmī na-kardam.
Agar mīkhāhīd īn asp chaq
shavad, bayad bi qasīl bi-
bandīd.

Aghā. Hāz vakht-i qasīl nīst,
‘alaf hanūz kheilī girān ast.
Yak hafta-yi dīgar sabz mī-
dahīm.

Mihtar. In asphā hīch kudām
na jul darad, na namad,
hama-y-ash tika para ast.
Mīfarmāyīd, bāzar mīravam,
taza mīkharam.

Aghā. Kheir, ba’d az chand
rūz-i dīgar jul-pīrahan mī-

mistress I do not steal a
single grain of barley. I
have not stolen your salt
(i.e. I am not ungrateful). If
you want to make this horse
get fat, you must give it
green fodder.

Master. Now is not the season
for green fodder. As yet
grass is very dear. In a week
we will give him green fod-
der.

Groom. Not one of these hor-
ses have a cloth, nor a felt
rug, all are torn. If you al-
low it, I will go to the bazar
and buy new ones.

Master. No, in a few days we
will give the horses their

شده است

مهرت يك پا بند و دو تا
ميخ طويله و يك افسار
لازم است

آقا هر روز ميخواهي بازار بروي
مداخل براي خودت پيدا
كني آنچه هست خوب
نگهدار و تعمير كن براي
چند روز كاه و پنجه داريم

جلودار براي امشب و فردا
شب داريم ميفرمائيد فردا بروم
ميدان بخنوم

آقا بسيار خوب بخنم

bandīm, havā garm shuda
ast.

Mihtar. Yak pāband u du ta
mīkh-i tavīla va yak afsār
ham lazīm ast.

Aghā. Har rūz mīkhāhī bazar
biravī madakhil barāyi khū-
dat peida bikunī. Unchi hast
khūb nigah dar va ta'mīr
kun. — Barāyi chand rūz
kah u yunja darīm?

Jiludār. Barāyi imshab u
fardā shab darīm. Mīfarmayid
fardā biravam meidan bikha-
ram?

Aghā. Bisyar khūb, bikhar.

summer clothing (lit. shirt-co-
vers) the weather has become
warm.

Groom. A rope and two iron
pegs and a halter are also
necessary.

Master. Every day you want
to go to the bazar to make
a profit for yourself. What-
ever we have you must look
after well, and have it repaired.
For how many days more
have we got straw and hay?

1st Groom. We have (enough)
for this evening and to-mor-
row evening. Do you wish me
to go to-morrow to the mar-
ket to buy some?

Master. Very well, buy some.

جلودار پس پول التفت کنيد
کاه و جو بخرم و اسپهارا م
نعل بندى بکنم

آقا تخته پهن خيلى كم است
كوبيا پهن را همه فروختى
بكمامى خيلى م كاه قاتى
كردى بهتر توجه بكنيد اگر
فردا طويله مثل امروز شلوف
است شمارا پنج هزار جريمه
ميكنم

مهتر چشم اطاعت ميكنم

آقا ركاب و دهنه خيلى زنك

Jiloudar. Pas pūl iltifat kunīd
kāh u jou bikharam, aspha-
rā ham na'ibandī bikunam.

Aghā. Takhta-pahīn kheilī kam
ast, gūya pahīn-rā hama fu-
rūkhī bi hammāmī. Kheilī
ham kāh qatī kardī. Bihtar
tavajjuh bikunīd! Agar fardā
tavīla misl-i imrūz shulūq
ast, shumārā panj hazār ja-
rīma mīkunam.

Mihtar. Chashm! itā'at mīku-
nam.

Aghā. Rikāb u dahana kheilī

1st Groom. Then please give
me some money to buy straw
and barley. I must also get
the horses shod.

Master. The dung-litters¹⁾ are
very scanty; I suppose you
have sold the dung to the
bath-man²⁾. You have also
mixed it with much straw.
You must take more care! If
to-morrow the stable is in dis-
order as it is to-day, I will
fine you five qarāns. (lit. five
thousand dinars).

2^d Groom. By my eyes! I will
obey.

Master. The stirrups and the bit

1) In Persia, dried dung is used for the horses' litter.

2) In Persia, the baths are heated with dung.

are very rusty and the saddles are full of dust and earth.

1st Groom. We have no emery paper, and we have never had a polishing-chain.

Master. Do not give excuses worse than the faults. With brick-powder they will get quite clean. Take great care not to let my things get spoilt.

Diaries.

The picture of a donkey was seen and I asked the price of it. The Director of the Exhibition, a fat, white-bearded man, who gave information about the prices, told me it

zang zada ast va zīnha pur
gard u khāk shuda ast
Jiloudār. Sambāda na-dārīm va
zara ham az asl na-dāštīm.

Aghū. 'Uzr badtar az gunāh na-
y-ār! bā khāk-i ājur khūb
pāk mīshavad. khūb mavazi-
bat kun, asbābha zāi' na-
shavad.

At an Exhibition in London.

Sūrat-i kharī dīda shud. Pur-
sīdam: 'qīmat-ash chand
ast?' — Rāis-i akspūziyūn,
ki mard-i farbih-i rīsh
safidī būd va qīmathara mī-
khund, guft: 'sad līra-yi in-

زده است و زینها پر از گرد و
خاک شده است
جلودار سباده نداریم و زره
از اصل نداشتیم

قا عذر بدتر از گناه نیار با
خاک آجر خوب پاک میشود
خوب مواظبت کن اسبابها
ضایع نشود

صورت خری دیده شد پرسیدم
قیمتش چند است رئیس
اکسپوزیسیون که مرد فریب
ریش سفیدی بود و قیمتها را

میخواند گفت صد لیرو
 انگلیسی که معادل دوپست
 و پنجاه تومان ایران است
 گفت قیمت خر زنده منتها
 پنج لیرو است اینکه شکل
 خراست چرا باید باین کرانی
 باشد رئیس گفت چون خرچی
 ندارد جو و کاه نمیخورد
 گفتم اگرخرج ندارد بار هم
 نمیکشد و سواری نمیدهد
 بسیار خندیدیم

glāra", ki mu'adil-i davīst u
 panjāh tuman-i Irān ast. Guftam:
 »Qīmat-i khar-i zinda
 muntaḥa panj līra ast; in ki
 shikl-i khar ast, chira bayad
 bi in girānī bashad?" — Rāis
 guft: »Chun kharjī na darad,
 jou va kah na mīkhurad." —
 Guftam: »Agar kharj na
 darad, bar ham na mīkashad
 va savārī na mīdahad. Bīyār
 khandīdim.

was a hundred pounds sterling, equivalent to two hundred and fifty tumans of Persia. I remarked: "The value of a live donkey is at the outside five pounds. How is it then, that this, which is but a picture of an ass, is to be paid so dearly for?" The Director said: "Because it is not a source of expense, as it eats neither straw nor barley (the eastern substitutes for hay and oats.)" I replied: "True; it is not a source of outlay; but neither will it carry a load, or give one a ride".

We laughed heartily.

سفر ایران	<i>Safar-i Irān.</i>	<i>Journey to Persia.</i>
فرنگی میخوانم سفر بروم	<i>Farangī. Mikhāham safar bi-ravam.</i>	<i>European. I want to go on a journey.</i>
ایرانی کجا انشاء الله خیال دارید بروید	<i>Irānī. Kujāin shā Allāh khayāl dārid biravīd?</i>	<i>Persian. Where, if God will, do you think of going?</i>
فرنگی میخوانم بایران سفر بکنم	<i>Farangī. Mikhāham bi Irān safar bikunam.</i>	<i>European. I want to travel to Persia.</i>
ایرانی برای کار مخصوصی میروید یا همین برای سیرو سیاحت	<i>Irānī. Barāyi kar-i makhsūsī mīravīd, yā hamīn barāyi seir u siāhat?</i>	<i>Persian. Are you going there with a special purpose, or only for the pleasure of sightseeing travelling?</i>
فرنگی خیر آقا میخوانم زبان فارسی را یاد بگیرم	<i>Farangī. Kheir āgha, mikhāham zaban-i fārsī-rā yād bi-gīram.</i>	<i>European. No sir, I want to learn the Persian language.</i>
ایرانی خیلی خوب برای تحصیل	<i>Irānī. Kheilī khūb, barāyi tah-</i>	<i>Persian. Very well, for lear-</i>

زبان هیچ چیز از سفر بهتر
نیست بزودی میروید

فرنگی انشاء الله بعد از يك
ماه ديگر خواهش دارم كه
بعضی اطلاعات از وضع ملكت
و راه و رسم سفر ايران به
بندۀ بدهيد

ایرانی بفرمائید آقا با دل و جان
آنچه اطلاع دارم عرض میکنم
چه چیز است میخواستید
بفهمید

فرنگی میخواستم بدانم از کدام
راه از انگلیس به ایران میتوان
رفت
ایرانی اگر از راه دریای میل

سر-ی زبان هیچ چیز از سا-
فار بیhtar نیست. بی زودی میرا-
vid?

Farangī. In sha Allah ba'd az
yak mäh-i digar. va khahish
daram ki ba'zittilafat az vaz-
i mamlikat va rah u rasm-i
safar-i Iran bi banda bidahid.

Irānī. Bifarmāyid agha! ba'd il
u jan anchi ittilaf daram
'arz mikunam. chi chiz ast
mikhastid bifahmid?

Farangī. Mikhastam bidanam
az kudam rah az Inglis bi
Iran mitavan raft.

Irānī. Agar az rah-i darya

ning a language, nothing is
better than travelling. Do you
start soon?

European. If God will, in
another month. I should like
you to give me some in-
formation about the ways of
the country, and its roads
and the manner of travelling
in Persia.

Persian. Please to command,
sir! With heart and soul I
will give you any informa-
tion I can. What were you
wishing to know?

European. I want to know by
which route one can go from
England to Persia.

Persian. If you like to go by

نارید بروید باید از لندن
 سوار کشتی بشوید آن کشتی
 از لندن میروید به جبل الطارق
 و از آنجا به جزیرهٔ مالت که
 میان دریای سفید واقع است
 از نهر سویس گذشته داخل
 دریای احمر میشوید بعد از آن
 میرسید به بندر عدن که از
 شهرهای عربستان است خلاصه
 از راه بحرالهند وارد بندر
 بمبئی میشوید که آنجا چند
 روز باید توقف نمود

فونگی از هندوستان میتوان از
 راه خشکی به ایران رسید باخیر

ایرانی چون میان هندوستان

meil darīd biravīd, bayād az
Londen savar-i kashki biha-
 vid. An kashī as *Londen*
 miravad bi *Jabal ut Tāriq*
 va az anja bi jazira-yi *Malt*,
 ki mian-i *Daryā-yi Safid*
 vaqi' ast. az *Nahr-i Savi*
 guzashta dakhil-i *Daryā-yi*
Akhar mishavid. ba'd az an
 miravid bi bandar-i 'Adan,
 ki az shahr-hā-yi 'Arabistan
 ast. khulasa az rāh-i *Bahr*
ut Hind varid-i bandar-i
Bombay mishavid, ki anja
 chand ruz bayād tavaqquf
 namud.

Farangī. Az *Hindustan* mita-
 van az rāh-i khushki bi *Iran*
 rasid, ya kheir?

Irānī. Chun mian-i *Hindustan*

sea, you must take a ship
 from *London*. That ship goes
 from *London* to *Gibraltar*,
 and from there to the island
 of *Malta*, which lies in the
 middle of the *Mediterranean*
 (the *White Sea*). Having pas-
 sed through the *Suez Canal*,
 you enter the *Red Sea*. After
 that you go to the port of
Aden, which is a town in *Ara-*
bia. At last, crossing the
Indian Ocean, you reach the
 port of *Bombay*, where you
 must stop for some days.

European. Can I get from *In-*
dia to *Persia* by land, or
 not?

Persian. As between *India* and

وایران ممالک افغانستان و
بلوچستان واقع است که
آدم‌های آن طرف نمیکذارند
خارج از ملکشان عبور بکنند
نمیشود از راه تری بیروید

فرنگی پس از راه بحری باید رفت

ایرانی البته از بندر بمبئی تا

بندر ابو شهر که لب خلیج
فارس واقع است هر هفته یک
دفعه یک کشتی بخار میل
انگلیس می‌رود شما با کمال
آسایش و راحت سفر خواهید
کرد

فرنگی از سفر دریا هرگز خوشم

va Iran mamalik-i *Afghānis-*
tān va *Belūchistān* vaqī' ast,
ki ādamhā-yi an taraf na-
mīguzarand kharija as mulk-
i-shan 'ubur ōkunad, na-
mishavad as rāh-i bari bi-
ravād.

Farangi. Pas az rāh-i bahri
bayad raft?

Irāni. Albatta! az bandar-i
Bombai ta bandar-i *Abu-*
shahr, ki lab-i khali-j-i Fars
vaqī' ast, har hafte yak daf'a
yak kashti-yi bukhār-i māl-i
Ingliš miravad. shuma ba
kamāl-i āsayish va rūhat sa-
far khahīd kard.

Farangi. As safar-i daryā har

Persia lie the countries of
Afghanistan and *Beluchistan*,
whose inhabitants do not al-
low strangers to pass through
their country, it is impossi-
ble to go by land.

European. Then I must go by
sea?

Persian. Of course! From the
port of *Bombay* to the port
of *Bushire*, which lies on
the coast of the Persian Gulf,
an English ship goes once
a week. You will be able to
travel in perfect ease and
comfort.

European. I never care for

نمیایند و از تکان و جنبش
کشتی بیشتر وقتها حالت بهم
میخورند طوقانم مثل سگ تلخ
میشود

ایرانی پس چرا سفر میروید

فرنگی نمیدانستم که این قدر
سفر دریا باید کرد و کز نه
شاید خیال این سفر هرگز
نمیکردم

ایرانی خیر آقا سفر از هر چه باشد
برای تربیت آدم بهتر است
تا شخصی سفر نکند پخته

gis khush-am na-mirayad va
as takan u jumbiah-i kashk
bishtar-i vakhtis halat-am
bi ham mirhurad va ouqst-am
mial-i sag talkh mishavad.

Irānī. Pas chirs safar miravid?

Farangi. Na-mīdanistam ki in
qadr safar-i daryā bayad
kard va garna shayad khayāl-
i in safar hargiz na-mikar-
dam.

Irānī. Kheir agha, safar az har
chi bashad baray-i tarbiyat-i
adam bilhtar ast. ts shakhs
safar na-kunad pukhta na-

a sea journey. The shaking
and rocking of the ship ge-
nerally upsets me and I
become melancholy. (lit. my
times are bitter like those of
a dog).

Persian. Then why do you go
on a journey?

European. I did not know that
one had such a long journey
by sea. Had I known, I should
never perhaps, have conceived
the thought of (going on) this
journey.

Persian. No sir, a journey is
better than anything else for
the education of a man. Till
a person has travelled, he

نمیشود و شیخ سعدی
 میگنید
 تا بدکان خانه در کوی
 هرگز ای خلم آدمی نشوی
 یو اندر جهان تفرج کن
 پیش از آن روز جهان بروی
 فنکی درست است و شعرا هم
 گفته اند
 مشکلی نیست که آسان نشود
 مرد باید که هراسان نشود
 پس بفرماید از بندر بمبئی
 تالندری ابو شهر چند روز راه
 است

mishavad va Sheikh Sa'idi
 miguyad:
 «ta bi dukkan-i khane dar gi-
 ron-i,
 «hargiz, ei kham, adam-i na-
 shavi.
 «biroo andar jahan tafarruj
 kun,
 «pish az an ruz k'az jahan bi-
 ravi! —
Farangi. Durustast, vashu'are
 ham gufta and:
 «mushkil-i nist, ki asan na-
 shavad,
 «mard bayad ki harasan na-
 shavad.
 pas bifarmayd az bandar-i
Bombait bandar-i *Abushahr*
 chand ruz rah ast.

does not become experienced
 (lit. ripe), and Sheikh Sadi
 says:
 "As long as you remain a for-
 feit in the shop of the house.
 "Surely, you will not, oh un-
 ripe one! become a man.
 "Go into the world and look
 about you.
 "Before the time comes when
 you have to leave the world.
European. That is true, and
 the poets have also said:
 "There is nothing difficult which
 may not become easy
 "A man must not be frighte-
 ned."
 Now then, tell me, how many
 days' journey is there be-
 tween Bombay and Bushire?

ایرانی اگر میخواهید مسقط را
که شهر مشهور عربستان است
به بینید دوازده روز طول
میکشد

فرنگی میان بستی و نوشهر
چند منزل است

ایرانی کشتی اول رو بشمال
میرود تا بندر کراچی که یکی
از بنادر معظم ممالک هند
است و آنجا یک شب و یک روز
توقف میشود اگر میل داشته
باشید میتوانید در مهمانخانه
شهر کراچی منزل کنید

فرنگی کراچی شهر بزرگی
است باختر

Irānī. Agar mikha'id Masqat-
ra, ki shahr-i mashhur-i 'Ara-
bistan ast, bibīd, davāzdah
rūz tul mikashad.

Ferangī. Mian-i Bambar va
Bushahr chand mansil ast?

Irānī. Kaštī avval rū bi sha-
mal miravad t̄ bandar-i Ka-
rūchi, ki yakī az banādir-i
mu'azzam-i mamlik-i Hind
ast va anja yak shab u yak
rūz tavaqquf mishavad. agar
meil dāshat bāshid mitavānid
dar miḥmankhāna-yi shahr-i
Karūchi mansil kunid.

Ferangī. Karūchi shahr-i bu-
surgi-st yā khair?

Persian. If you wish to see
Masqat, which is a celebrated
Arabian town, the journey
takes 12 days. Otherwise it
takes 10 days.

European. How many stations
are there between Bombay
and Bushire?

Persian. At first the ship goes
in a northerly direction to
the port of Karūchi, which
is one of the most important
Indian ports, there it stops
for a night and a day. If
you like you can stay at
the hotel of the town of Ka-
rūchi.

European. Is Karūchi a large
town or not?

ایرانی چرا شهر بزرگ و آباد است
از صد و چهار هزار نفر بیشتر
جمعیت دارد

فرنگی اهالی شهر همه شان
مسلمان هستند

ایرانی خیر نصفشان مسلمان
هستند و نصف دیگر هندی
(یعنی بتپرست) و پارسی
(یعنی گبر یا آتش پرست)
و عیسوی

فرنگی شنیده ام که تجارتگاه
بزرگی است

ایرانی درست است از هر طرف
دنیا کشتیهای بخار و بادبانی

Irānī. Chirā, shahr buzurḡ va
shūd ast. az sad u chahar
hazar nafar bihtar jam'at
darad.

Farangī. Ahālī-yi shahr hama-
yi-shan Musalman hastand?

Irānī. Kheir, nisf-i-shan Musal-
man hastand va nisf-i digar
Hindī (ya'ni butparast) va
Parsi (ya'ni Gabr ya staah
parast) va 'Isavi.

Farangī. Shanida am ki tijarat-
gah-i buzurḡt-st.

Irānī. Durust ast, az har taraf-i
dunya kashtihā-yi bukhār va
badbani miyand, mal va

Persian. Yes, the town is large
and populous. It has more
than 104,000 inhabitants.

European. Are the inhabitants
of the town all Mohamme-
dans?

Persian. No, half of them are
Musulmans and the other
half are Hindus (namely:
idol-worshippers), Parsees (na-
mely: fire-worshippers), and
Christians.

European. I have heard that it
is an important commercial
town.

Persian. That is true. From
all parts of the world stea-
mers and sailing-vessels come

میآیند مال و جنس هندوستان را بار کرده به ولایت‌های دیگر میبرند مرکز تجارت عمده است	jins-i Hindustan-ra barkarda bi vilayatha-yi digar miba- rand. markaz-i tijarat-i 'um- dal-st.	to fetch Indian goods and wares, and take them to other countries. It is an im- 'portant centre of commerce.
فرنگی پس از کراچی کجا باید رفت	Farangī. Pas az Karāchi kuja bayad raft?	European. Well, where do we go to after Karāchi?
ایرانی اولاً بگوادار که بندر کوچک مکران است	Irānī. Avvalan bi Gvādar, ki bandar-i kuchik-i Makrān ast.	Persian. First to Gvadar, which is a small port in Makran.
فرنگی مکران چه ملکتی است	Farangī. Makrān chi mamli- kati-st?	European. What country is Makran?
ایرانی مکران اسم ساحل بلوچستان است از گوادار میروید بمسقط	Irānī. Makrānism-i sahil-i Ba- luchistan ast. az Gvadar mi- ravid bi Masqat.	Persian. Makran is the name of the coast of Beluchistan From Gvadar you go to Mas- qat.
فرنگی مسقط قابل دیدن است	Farangī. Masqat qābil-i didan ast?	European. Is Masqat worth seeing?
ایرانی بغیر از سنک و دریا	Irānī. Bi gheiras sang va darye	Persian. There is nothing to

چیزی دیده نمیشود چهار
پنج تا قصر و قلعه سر سنگ
بنا کرده اند دو تا خانه
باصفا بیشتر ندارد یکی خانه
سفیر انگلیس و آن دیگر عمارت
سید

فرنگی سید که را میکنند

ایرانی سلطان مسقط را سید
میکویند چرا که از خاندان
پیغمبر است اسم سید مرحوم
سید ترکی بود برادر سلطان
مغفور زنگبار بود سید حالیہ
پسر بزرگ سید ترکی است
اسمش سید فیصل است

chirāz dīda na-mīshavad. cha-
har panj ta qasr va qal'a sar-i
sang-bīnā kardā and. du ta
khāna-yi bā safā bīsh tar na-
darad, yāki khāna-yi safīr-i
Inghīs va ān digar 'imārat-i
Seyyid.

Farangī. Seyyid ki-rā mīgu-
yand?

Irānī. Sultan-i Masqat-rā Sey-
yid mīguyand, chirā ki az
khandān-i Peighambar ast.
ism-i Seyyid-i marhum Sey-
yid Turkī bud. barādar-i
sultan-i maghfūr-i Zangbār
bud. Seyyid-i hālta pisar-i
buzurg-i Seyyid Turkī-st;
ism-ash Seyyid Feisal ast.

be seen but rocks and sea.
Four or five forts have been
built on the rock. Masqat has
only two fine houses; one is
the house of the English re-
sident, the other* is the
palace of the Seyyid.

European. Whom do they call
Seyyid?

Persian. They call the Sultan
of Masqat Seyyid, because
he is a descendant of the Pro-
phet. The name of the decea-
sed Seyyid was Seyyid Turkī.
He was the brother of the
deceased Sultan of Zanzibar.
The present Seyyid is the
eldest son of Seyyid Turkī;
his name is Seyyid Feisal.

فونکی تجارت مسقط زیاد
 است یا کم
 ایرانی چندان زیاد نیست
 بازارش هم کوچک است بنده
 فروشی بسیار است زنگی هارا
 از رنگبار میآرند به مسقط و از
 آنجا میفرستند بایران و
 ببغداد ابدی حوالی شهر کم
 است از اطراف شهر خرما
 میآورند میفرشند تاجروهای
 ینکی دنیا خرما مسقط را
 با کشتی میبند بولایت
 خود شان قریب شهر هیچ
 سبزی دیده نمیشود کاو و
 الاغ آنجا عربی علف ماهی

Forangi tijarat-i Maskat zīad
 ast yā kam?

Irānī. Chandān zīad nīst. bazar-
 ash ham kuchik ast. banda-
 furūshī biyār ast. zangī-ha-
 rā az *Zangbār* mīarand bi
Masqat va az anjā mīfiristand
 bi *Irān* va bi *Baghdād*. ābadī-
 yi havālī-yi shahr kam ast.
 az ātraf-i shahr khurmā mīa-
 varand, mīfurūshand. tajir-ha-
 yi Yangi Dunyā khurmā-yi
Masqat-rā ba kashī mībarand
 bi vilāyat-i khud-i shān. qa-
 rīb-i shahr hich sabzi dīda
 na-mīshavad. gāv va ulāgh-i
 anjā 'āva-i 'ālaf māhī-yi
 khushk mīkhorand. halvā-yi
Masqat mashhūr ast; tā bi

European. Is the commerce of
Masqat great or small?

Persian. It is not much, and
 the bazaar is small. There
 is much slave-trading. They
 bring the negroes from *Zan-
 zibar* to *Masqat*, and from
 there they send them to *Per-
 sia* and to *Baghdad*. There
 is little' cultivation in the
 vicinity of the town. From the
 environs of the city, dates
 are brought, and are sold.
 American merchants take the
Masqat dates in their ships
 to their own country. Near
 the town nothing green is
 to be seen. The cows and
 donkeys of those parts eat

خشاک میخورند حلوائی مسقط
مشهور است تا بهند و ایران حمل
و نقل میشود

فونکی آب و هوای مسقط چه
طور است

ایرانی مثل جهنم است از هند
هم کمتر است با وجود این
امراض ساختن در آنجا کم
است

فونکی در مسقط چند ساعت
توقف میشود

ایرانی دوازده ساعت صبح
رسیده شام از آنجا میروید
صبح دیگر انشاء الله میرسید

Hind u Iran haml u naql
mishavad.

Farangi. Ab u havâ-yi Masqat
chi tour ast?

Iranî. Mial-i jahannam ast, az
Hind ham garmtar ast. ba
vujud-i in amraz-i sakht dar
anjâ kam ast.

Farangi. Dar Masqat chand
sa'at tavaqquf mishavad?

Iranî. Dوازده sa'at. subh
raside shâm az anjâ miravid,
subh-i digar in shâ Allâh mi-
rasid bi Jaskh, ki langargâh-i

dried fish instead of fodder.
The halvâ (a sweet) of Masqat
is famous and is exported
to India and Persia.

European. What is the climate
of Masqat?

Persian. It is like hell; it is
hotter than India. Neverthe-
less, serious illnesses are rare
there.

European. How many hours
do we stop at Masqat?

Persian. Twelve hours. You
arrive in the morning and
leave in the evening. If God
will, you then reach Jaskh,

به جاشك كه لنگرگاه كوچك مكران است فرنگى جاشك هم شهر صده است	kuchik-i Makrān ast. <i>Farangī.</i> Jashk ham shahr-i 'umdat-st? <i>Irānī.</i> Kheir, qasaba-yi ku- chikī-st, safai na.darad. ta- lagraf-khana-yi inglis dar Jashk ast. az Jashk ta <i>Ban-</i> <i>dar</i> 'Abbās yak shabāna ruz rāh ast.	which is a small landing- place in Makran. <i>European.</i> Is Jashk also an important place? <i>Persian.</i> No, it is a small vil- lage. It is not pretty. There is an English telegraph-office at Jashk. From Jashk to <i>Ban-</i> <i>dar-Abbas</i> it is one night and one day's journey.
فرنگى شنيدم كه بندر عباس را شاه عباس بنا كرده و در آن زمان شهر معتبرى بوده است	<i>Farangī.</i> Shanīdam ki Bandar 'Abbās-ra Shāh 'Abbās bina karda va dar en zaman shahr- i mustabari būda ast.	<i>European.</i> I have heard that Shah Abbas built Bandar Ab- bas, and that in his days, it was an important town.
ايرانى بلى احوالات بندر عباس از تاريخ ايران معلوم است حالا هم مركز تجارت است	<i>Irānī.</i> Balr ahvāst-i Bandar 'Abbās az tarikh-i Irān ma- lum ast. halā ham markaz-i tijarat ast, amma Līnga az	<i>Persian.</i> Yes, the condition of Bandar Abbas is known from Persian history. It is still to- day a centre of commerce,

اما لنکه از بندر حبسی بزرگ
تر و هر جمعیت تر است

فرنگی لنکه کجا واقع است

ایرانی داخل خلیج فارس است
ولنگرگاهش خوب است چرا
که از باد شمال که باد سخت
تمام خلیج فارس است محفوظ
است بازارهای خوب دارد
قالی و کليم و نم ملای ایران
از لنکه میزند مسقط و زنگبار
کشتی خوب در لنکه
میسازند

فرنگی بعد از لنکه کدام منزل
است

bandar-i 'Abbasi buzurgtar
va pur-jam'attar ast.

Farangī. Linga kuja vaqi' ast?

Irānī. Dekhil-i khalij-i Fārs ast
va langargah-ash khub ast,
chira ki az bād-i shamāl, ki
bād-i sakht-i tamām-i Khalij-
i Fārs ast, mahfuz ast.
Bazarhā-yi khub darad qālī
va gilīm va namād māl-i Irān
az Linga mībarand bi Mas-
qat va Zangbar. kashti-yi
khub ham dar Linga mīsā-
zand.

Farangī. Ba'd az Linga kudam
manzil ast?

but Linga is larger and more
densely populated than Ban-
dar Abbas.

European. Where does Linga
lie?

Persian. It lies in the Persian
Gulf, and its landing-place
is good, because it is protec-
ted from the North Wind,
which is very violent in the
whole Persian Gulf. It has
good bazaars. They export
Persian woven and felt car-
pets from Linga to Masqat
and to Zanzibar. They also
build good ships at Linga.

European. Which is the sta-
tion after Linga?

Irānī. Jazira-yi Bahrein ast, ki murvārd dar unj az tah-i daryā peida mīkunand. guyz shanida-id ki murvārd-i khalij-i Fars mashhur ast. aghlab-aah māl-i Bahrein ast. Zamin-i jazayr-i Bahrein azd va saba va pur az dirakht-i khurma-st. ulaghha-yi Bahrein biayer qavī va buzurg va khush tarkīb va tundrou va barāyi savārī az yabu bihtar and. az Bahrein bi Bāshahr rūbishamālmīravid.

Persian. It is the island of Bahrein, where they find pearls at the bottom of the sea. Perhaps you have heard that the pearls of the Persian Gulf are famous. Most of them come from Bahrein. The soil of the Island of Bahrein is well cultivated, and covered with verdure full of date-palms. The donkeys of Bahrein, are very strong, tall, well made, and swift. For riding they are better than ponies. From Bahrein to Bushire you take a northerly direction.

Farangī. Al hamdu l'illah ki

European. Thanks be to God

ایرانی جزیرهٔ بکرین است که
مروارید در آنجا از ته دریا پیدا
میکند کویا شنیده اید که
مروارید خلیج فارس مشهور
است اغلبش مال بکرین
است زمین جزایر بکرین
آباد و سبز و پر از درخت
خرما است اولغهای بکرین
بسیار قوی و بزرگ و خوش
ترکیب و تندرو و برای
سواری از یابو بهتر اند
از بکرین بهوشهر رو بشمال
میروید

فَنکِی الحمد لله که در بوشهر

از عذاب سفر دریا خلاص
خواهم شد در بوشهر مهناخانه
خوبی یافت میشود یا خیر

ایرانی خیر مهناخانه ندارد

کاروان سرا دارد اما برای شما
بهتر است خانه وکیل الدوله
انگلیس منزل کنید

فرنگی چه طور در خانه وکیل
الدوله انگلیس منزل کنم
نیشناسش

ایرانی او نمیکند از جای دیگر
منزل کنید هر کس از فرنگیها
ببوشهر میآید مهمان وکیل
الدوله میشود بسپار آیم

dar Bushahr az 'asab-i safar-
i daryā khalas kesham shud.
Dar Bushahr mihmankhāna-
yi khubi yāft mishavad ya
kheir?

Irānī. Kheir, mihmankhāna-yi
na-darad, karvānsarā darad,
amuz barāyi shums bihtar
ast khāna-yi vakīl ad doulā-
yi Inglis manzil kunid.

Farangī. Chi tour dar khāna-yi
vakīl ad doulā-yi Inglis man-
zil kunam? na-mishanasam-
ash.

Irānī. U na-mīguzarad jā-yi
digar manzil kunid. har kas
az Farangīha bi Bushahr
mīyad, mihmān-i vakīl ad
doulā mishavad. bisparādam-

that in Bushire I shall be
delivered from the sufferings
of this sea-journey. Is there
a good Hotel at Bushire?

Persian. No, there is no Ho-
tel; there is a caravansary.
But for you it is better to
stop at the house of the En-
GLISH Resident.

European. How can I stop at
the house of the English Re-
sident? I do not know him.

Persian. He will not allow you
to stay anywhere else. What-
ever European comes to Bus-
hire, becomes the guest of
the Resident. He is a very

فونکی دیگر از فونکیها در بوشهر
کسی هم هست

ایرانی بلی ده دوازده نفر تاجر
دارد و چند نفر تلکرافچی
هم در بوشهر ساکن اند خود
شهر تجارتگاه بزرگی و پر
جمعیت است خرید و فروش
بسیار دارد هر سال التجاره
که از طرف اصفهان و شیراز
میبیند بلب دریا و هر چه
از خارجه میآرند داخل
ایران بنمایند از بوشهر
میکردند

فونکی بغیر از بازار چیزی دارد

i mihamdust i mihribant-st.

hospitable and very kind
man.

Farangi. Digar az Farangihā
dar Bushahr kasi ham hast?

European. Is there any other
European at Bushire?

Irānī. Bālr dah davazdah nafar
tajir darad va ehand nafar
talagrāfchī ham dar Bushahr
sakin and. khud-i shahr tijer-
ratgah-i buzurg va pur ja-
m'iat ast. kharid u furush
bisyar darad. har mal at-
tijra ki az taraf-i Isfahan va
Shiraz mibarand bi lab-i
darya va har chi az kharija
mibarand dakhil-i Iran bina-
mayand, az Bushahr migu-
zarad.

Persian. Yea. There are ten
or twelve merchants, and se-
veral telegraph-clerks living
at Bushire. The city itself
is an important commercial
place and densely populated.
There is much trade (buying
and selling). All commer-
cial goods, exported from Is-
fahan and Shiraz to the sea-
coast, or imported from fo-
reign parts into Persia, pass
through Bushire.

Farangi. Bi gheir az bazarchizi

European. Besides the basars,

که قابل دیدن باشد

ایرانی چیزی ندارند بعد از

توقف چهار پنج روز باید راه
بیفتید بروید شیراز

فرنگی بفرمائید چه طور
میتوان سفر کرد مگر کالسکه
و ترماس پیدا میشود

ایرانی نه کالسکه دارد نه
ترماس و نه راه آهن دو جور
میتوان مسافرت کرد یکی با
قائه میتوان رفت دیکری
چاپاری

فرنگی بمن تعلیم بفرمائید
بدانم چه طور باید رفت

darad, ki qəbil-i dīdan bə-
shad?

Irānī. Chīz na-darad. bā'd az
tavaqquf-i chahar panj ruz
bayad rah braftad biravīd
Shīrāz.

Farangī. Bifarmayīd chi tour
mitavān safar kard? inagar
kalaska va turumas peida
mishavad?

Irānī. Na kalaska darad, na
turumas va na rah-i ahan.
du jur mitavān masāfirat
kard, yaki bə qasla mitavān
raft va digari chapāri.

Farangī. Bi man ta'lim bifar-
mayīd bidānam chi tour
bayad raft.

is there anything worth
seeing?

Persian. There is nothing. Af-
ter a stay of four or five
days, you must set out for
Shiraz.

European. Please tell me how
I can make the journey? can
I get a carriage or a tarantas?

Persian. There is no carriage,
nor tarantas, nor railway.
There are two modes of tra-
velling; you can either go
by caravan or with post-
horses.

European. Please to tell me
all about it, so that I know
which route to take.

ایرانی چشم بشما حالی میکنم
 میان بوشهر و شیراز چلپار
 نیست پس با قافله باید
 رفت یعنی دوسه راس قاطر
 برای بنه و بار و یک یابو برای
 سواری خجستان کرایه کرده
 روزی یک منزل یعنی مسافت
 پنجاه شش فرسخ را طی
 میکنید

فرنگی همین را قافله مینویسند
 بنده خیال کرده بودم که قافله
 جمعیت بزرگی است از مرد و
 شتر و اسب و قاطر و غیره که
 بام مسافرت میکنند

Irānī. Chashm! bi shumā hālī
 mīkunam: miān-i Bushahr va
 Shirāz chapar nist, pas bā
 qāfila bayad raft, yā'nī du
 si rās qatir barāyi buna va
 bār va yak yābu barāyi sa-
 vārī-yi khud-i tān kirāya
 karda, rūzi yak manzīl,
 yā'nī masāfat-i panj shish
 farsakh-rā toi mīkunīd.

Farangī. Hamīn-rā qāfila mī-
 guyand? banda kheyāl karda
 būdam, ki qāfila jam'at-i
 buzurgi-at az mard u shutr
 u asp u qatir va gheira, ki
 bā ham musāfirat mīkunand.

Persian. With pleasure! (lit: by my eyes!) I will explain all to you. As between Bushahr and Shiraz there are no posthorses, you must go by caravan; that is to say: you must hire two or three mules for the baggage and loads, and one pony for yourself to ride. Every day you can do one station, which is a distance of five or six leagues.

European. I this what they call a caravan? I had thought that a caravan consisted of many men, camels, horses, and mules etc. that travel together.

ایرانی قافله عبارت است از
 این که با هر ملا که از محضر
 حرکت سوار شدید تا محضر
 مقصود تمام مسافت سفر را
 طی کنید و معنی چپار این
 است که در هر منزل اسب
 عوض بکنید شما که بلد
 راه نیستید باید که یک
 نوکر که بلد باشد همراه
 بگیرد بنده بی نوکر رفته ام
 و شکرد چپار بقدر لزوم
 خدمت میکند

فونگی عرض میکنند که حالیم
 بغرمائید سفر شما از بوشهر
 تا به شیراز چه طور گذشت

Irānī. Qafila 'ibarat ast az in.
 ki bā har malī ki az mahall-i
 harakat savar shudid tā ma-
 hall-i maqsud tamām-i ma-
 sāfat-i safar rā tei kunid; va
 ma'ni-yi chāpar in ast, 'ki
 dar har manzil asp 'āvaz bi-
 kunid. shumā ki balad-i rāh
 nistid, bayad ki yak noukar
 ki balad bashad hamrah bi-
 girid. banda bi noukar rafta
 am va shagird chāpar bi
 qadr-i luzum khidmat mi-
 kard.

Farangī. 'Arz mīkunam ki hāl-
 am bifarmayid safar-i shumā
 az Bushahr tā bi Shiraz chi
 tour guzasht.

Persian. The meaning of ca-
 ravan is this: that you should
 ride the whole way to your
 destination on the same ani-
 mals which you started with.
 The meaning of travelling by
 post is this: that in each sta-
 tion you should change hor-
 ses. You, who do not know
 the way, must take a servant
 with you who knows it. I
 (the slave) went without a
 servant, and the post-boy did
 the necessary service.

European. I beg that you will
 tell me how you travelled
 from Bushire to Shiraz.

Irānī. Chashm! tafarī-i safar-i khudam-rā khidmat-i sarkar mukhtasaran 'arz mīkunam; ba du nafar raftiq shuda az Bushahr harakat namudam, ki dar 'arabi miguyand: "ar-raftiq thumm at-tarīq" ya'ni avval raftiq peida kun va ba'd az un safar birou. khulasa rūzī avval-i subh savar-i ka-raji shuda ta Shīf raftim, ki dar taraf-i digar-i murdāb-i Bushahr vaqī' ast. ānja chār-vaḍar ba māl muntazir-i mā bud. asbāb-i safar-rā bar karda savar shudim, bi rah uftādīm.

Persian. With pleasure! I will relate for your benefit all the particulars of my own journey. Together with two companions, I started from Bushire, for in Arabic they say "A companion, then the road", which means: find a companion before going on a journey.

Well, one day at day-break we took a boat and went to Shīf, which lies at the other end of the lagoon of Bushire. There the mule-driver was waiting for us with the mules. After having put up the loads, we mounted and started on our way. Till the foot of the mountain, there

ایرانی چشم تفصیلاً سفر
خود را خدمتِ سرکار
مختصراً عرض میکنم با دو نفر
رفیق شده از بوشهر حرکت
نمودم که در عربی میگویند
الرفیق ثم الطريق یعنی اول
رفیق پیدا کن و بعد از آن
سفر برو خلاصه روزی اول
صبح سوار گرجی شده تا
شیف رفیقیم که در طرف
دیگر مرداب بوشهر واقع است
آنجا چاروا دار با مال منتظر
ما بود اسباب سفر را بار کرده
سوار شدیم براه افتادیم تا

بدامنه کو، پاکستان است

خیلی گرم بود جاذبا آب
پیدا میشد و لیکن اغلبش
شور است درخت خرما در

آن صحرای که مشهور به
کرمسیر است بیشمار است

یك ساعت بغروب مانده
رسیدیم به برازون ده کوچکی

است اما کاروانسرای عظیمی
دارد بنده در تلکرافخانه مهمان
شدیم و از تلکرافچی که ارمی
است مسافت راه را پرسیدیم

گفت که هفت فرسخ راه طی
کرده اید

صبح سوار شده رفتیم به کنار
تخته شش فرسخ راه است

tā bi dāmana-yi kuh rigistan
ast. kheilr garm bud. jā bi
jā āb peida mishud va likan
aghlab-ash shur ast. dirakht-i
khumā dar ān sahrā ki
mashhur bi *Garm-ēsr* ast,
bishumar ast.

yak sā'at bi ghurub munda
rasidim bi *Burāzjūn*. dih-i
kuchikr-st, amma kervānsarā-
yi 'azīmī darad. banda dar
talagrafkhana mihaman shu-
dam va az talagrafchi, ki
Armanī-st masāfat-i rāh-rā
pursidam. guft ki haft far-
sakh rāh tei karda-īd.

subh savār shuda raftim. bi
Kunār Takhta. shish farsakh

is a sandy soil. It was very
hot. Here and there we found
some water, but it was mostly
brackish. The date-palms in
that plain, which is known
as *Garmisr*, are innumerable.

At one hour before sunset we
arrived at *Burazjun*. It is a
small village, but it has a
large caravansary. I was a
guest in the telegraph-office,
and we asked the telegraph-
clerk, who is an *Armenian*,
about the distance of our
way. He said: "You have
travelled seven farsakhs".

In the morning, having moun-
ted, we went to *Kunar*

تماش سنگلاخ و کوه و بد
 است دست راست کوه بود
 دست چپ دشت از دامنه
 کوه آب گرم گوگرد می‌ریزد
 بوی بدی میدهد چند تا
 چشمه نفت در آنجا است
 بجهت کثرت خمگس مردم
 و علما خیلی بد گذشت و
 ساعت بظهر مانند بقره دانه
 رسیدیم نهار دم کاروانسرای
 دالکی صوف شد از آنجا راه
 به دامنه کوه اقتاد تنگه‌های
 مخوف و بغله‌های مهیب
 دارد از رود خفانه خشت
 گذشتیم که آبش شور است

rāh ast. tamām-ash sanglakh
 va kuh va bad ast, dast-i-
 rast kuh va dast-i-chap dasht.
 as damana-yi kuh ab-i-garm-
 i gugird mirizad, bu-yi badr
 midahad. chand ta chashma-
 yi naft ham dar anjā-st. bi
 jihat-i kaarat-i kharmagas bi
 mardum va bi malha kheilr
 bad guzasht. du.safat bi zuhr
 munda bi qaria-yi Dālakt
 rasidim. nahar dam-i kar-
 vansarā-yi Dālakt saf shud
 az anjā rāh bi damana-yi
 kuh uftad: tangahā-yi ma-
 khuf va baghalahā-yi muhib
 dard. az rūdkhānā-yi Kkīsh
 guzashtim, ki ab ash shūr
 ast.

Takla. It is a distance of
 six farsakhs. It is all stony,
 mountainous and bad. On the
 right was the mountain, and
 on the left the plain. At the
 foot of the hill, warm sul-
 phur water springs forth;
 there are also several petro-
 leum-springs there. In con-
 sequence of the quantity of
 horse-flies, it was very bad
 for man and beast.

Two hours before noon we
 reached the village of *Da-
 laki*. We had luncheon near
 the caravansery of *Dalaki*.
 From there the road went
 along the foot of the hills.
 There are dangerous defiles
 and dreadful precipices here.

پهل سنگی بر روی رودخانه
 بسته اند بعد از آن رسیدیم
 بکوتل ملو که بسیار هست
 و بلند است راه ساخته
 هست اما سنگ فرش بطوری
 است که اسب نمیتواند راه
 برود بالا که رسیدیم میدانی
 پیدا بود صاف و قند مانند
 سطح آب معلوم است آنجا
 قدیمها دریاچه بوده است
 بونه کنار و درخت خوسا
 فراوان است

در تالکرافخانه که
 اتفاقاً خالی بود منزل کریم

pal-i sangi bar ru-yi rud-
 khana besta and. ba'd az
 an rasidim bi kutal-i Malu,
 ki bisyar past u buland ast,
 rah-i sukhta ham hast, amma
 sangfarah-ash bi touri-st, ki
 asp na-mitavand rah bir-
 vad. bala ki rasidim meidan-i
 peida bud, saf va humand
 manand-i sath-i ab. ma'lum
 ast unja qadiman daryachai
 buda ast. buta-yi kunar va
 dirakht-i khorm faravan ast.

dar talagrafxana, ki ittifa-
 qan khali bud, mansil kar-
 dim. ghulam-i talagrafxana

We passed the river *Khisht*,
 whose waters were brackish.
 A stone bridge has been built
 across the river. After that
 we reached the *Pass of*
Malu, which is exceedingly
 steep and elevated. There is
 also a built road there but
 its pavement is such that a
 horse cannot walk on it.
 When we got to the top,
 a plain was to be seen; it
 was flat and smooth, like an
 expanse of water. Evidently a
 small lake was there in olden
 times. Jujube-bushes and date-
 palms are there in plenty.

We stayed in the telegraph-
 office which happened to be
 empty. The servant at the

غلام تلکرافخانه هیب و آب
 و برنج و پیاز و روغن و نان
 تازه حاضر کرد میان باغ آتش
 روشن کرده طعام پختیم
 خودیم فرش و پلا پوش آنچه
 داشتیم روی بوریا انداخته
 راحت شدیم
 صبح زود برخاستیم سوار شدیم
 معلوم شد که امروز تا کازرون
 باید رفت هشت فرسخ سنگین
 راه است از رودخانه و از
 کوتل کمارج گذشتیم این
 کردند هم خیلی پست و
 بلند و خطرناک است گاهی
 قاطرها پرت شده تا ته دره
 میغلطند میپزند پیله

hízum va sb va birinj va
 piáz va roughan va nun-i
 taza házir kard. miân-i baġh
 atash roushan kardâ tu'âm.
 pukhtim, khurdim. farsh va
 balapnash unchi dâshitim ru-yi
 burîâ andakhta râhat shudim.

subh sud barkhastim, savar
 shudim. ma'îlum shud ki im-
 rûz ta Kâzarûn bayad raft.
 hasht farsakh-i sangin râh
 ast. az rûdkhana va az kutal-
 i Kamârij guzashtim. In gar-
 dana ham kheilî past u bu-
 land va khatarnak ast. gâhî
 qatirha part shuda ta tah-i
 dârra miġhaltand, mimirand.
 piâda shuda bala rafim. az

telegraph-office brought wood,
 water, rice, onions, melted
 butter, and fresh bread Ha-
 ving lit a fire in the middle
 of the garden, we cooked the
 food and ate it. Having spread
 all the rugs and over-coats,
 which we possessed on to the
 matting, we rested.

We rose very early, and moun-
 ted our horses. We knew we
 had to reach Kazarun that
 day.

It is 8 farsakhs and a hard
 road. We passed the river
 and the Pass of Kamarij.
 This pass is also very steep,
 high, and dangerous. Some-
 times the mules fall and roll
 down to the bottom of the

شده بلا رستم از آبادی ده
 کمارج و گرینه کوچکی گذشته
 بجایگاه کازرون رسیدیم تمامش
 باصفا و سبز و آباد است زمینش
 خاک نرم خوبی است و یک
 وجب زمین در تمام آن جایگاه
 خشک و لم بیزع نیست جایگاه
 آب از کوه عالی دست چپ
 بقدر یک سنگ و دو سنگ
 میبزد باغهارا مشروب میکند
 اقسام و انواع میوهجات و
 فواکه ممتاز عمل میآید

ghadr-yi dih-i Kamārij va
 gardana-yi kuchiki guzashta
 bi julga-yi Kāzarūn rasidim.
 tamam-ash be safg va sabz va
 zbad ast. zamin-ash khak-i
 narm-ikhubi-st va yak vajab-i
 zamin dar tamam-i an julga
 khushk va lam yazra¹⁾ nist.
 ja bi ja zb az kuhha-yi
 dast-i chap bi qadr-i yak
 sang²⁾ u du sang mirizad,
 baghha ra mashrub mikunad.
 aqam u anvari³⁾ mivajst va
 favakih-i⁴⁾ mumtaz amal
 miyad.

pass and perish. We walked to
 the top. After we had passed
 by the fields of the village of
 Kamarij, and by a small pass,
 we reached the valley of Ka-
 zarun. It is all beautiful,
 green, and cultivated. Its soil
 is a soft, good earth, and
 not one span in the whole
 of that valley is dry or un-
 cultivated. Here and there to
 the left, flows water from
 the mountains, enough for
 one or two stones¹⁾, and
 waters the gardens. (All)
 kinds and sorts of fruit are
 grown there.

1) arabic for "not cultivated".

2) The Persians measure water by the number of mill-stones it can drive.

3) arabic plurals of قسم qiam and نوع nou', both meaning "kinds."

4) arabic plural of فاكهه fakha, fruit.

کازرون

سه ساعت بغروب مانده بشهر
 کازرون رسیدیم در تلکراخانه
 پاتین آمدیم بعد از صرف
 عصرانه کدش نمودیم میزبان
 ما بلدی میکړ بازار و کوچهارا
 تلاش کردیم بعد رفتیم به بلغ
 مستی به باغ نظر باغیست مثل
 بهشت و تازتر از گلستان ارم

نظم

گلستانی چو گلزار جوانی

Kāzarūn.

si sa'at bi ghurub munda
 bi shahr-i Kāzarūn rasidim.
 dar talagrāfkhāna pain ama-
 dim. ba'd az sarf-i 'asrāna
 'gardish namudim, mizban-i
 mā baladī mikard. bāzar va
 kūchahā-rā tamāshā kardim,
 ba'd raftim bi baġh musammā
 bi bāġh-i Nāzar. baġh-i-st
 miāl-i bihisht va tazatar az
 gulistān-i Iram.

Nazm.

"gulistānī chi gulzar-i javānī,

Kāzarun.

At three hours before sunset
 we reached the town of *Ka-
 zarun*. We stopped at the
 telegraph-office. After parta-
 king of an afternoon meal,
 we had a walk. Our host was
 our guide. We saw the ba-
 zaars and the streets, then
 we went into a garden, cal-
 led "The garden of *Nazar*."
 It is a garden like *Paradise*
 and fresher than the rose-
 garden of *Iram*.

Verse.

"A flower-garden like the bed
 of roses of youth,

گلش سیراب زاب زنداندانی

نواى عندلیبش عشرت انگیز

نسیم عطرشایش راحت آمیز

میان چهار باغ حوضی است

گد آتش بسیار صاف و خوش

کوار و خنک است جمیع

درختهای چهار باغ مرکبات

است یعنی نارنج و نارنگی

ولیمو و پرتقال اول شکوفه

نارنج بود از بوی شکوفه‌ها

و از آواز بلبلها مست شدم

میگفتند هر درخت پرتقال

زیاده از هزار دانه بار میدهد

“gul-ash sirab ‘z ab-i zinda-

gan,

“navā-yi ‘andalib-ash ‘arāt

‘ug‘iz,

“nasīm-i ‘itrā-yash r‘hatāniz.

mian-i chaharbagh houz-ist, ki

ab-ash bisyar saf va khush-

gavar va khunak ast. jam‘-i

dirakhthā-yi chaharbagh mu-

rakkabt ast, ya‘ni naranj

va narangi va limu va pur-

tuql. avval-i shikufa-yi na-

ranj būd. az bu-yi shikufah

va az avval-i bulbulh mast

shudam. miguftand har di-

rakht-i purtuqal zīdah az

hazar dāna bār mīdahad.

“Its roses watered by the Wa-

ter of Life,

“The Song of its Nightingales

causing delight,

“Its perfumed Zephyr bringing

peace”.

In the middle of a cross-alley

is a well, whose waters are

very clear, agreeable to the

taste, and cool. All the trees

of this cross-alley bear gol-

den fruits, such as bitter

oranges, tangerines, lemons

and sweet oranges. It was

the beginning of the orange-

blossom season. I was into-

xicated by the smell of the

blossoms and the singing of

the Nightingales. We were

told that each orange-tree

bears more than a thousand fruits. There are also many date-palms. Going north from *Kazarun*, we saw no more date-palms at all.

Early next morning we found it impossible to continue our journey without delay. The mule-driver wished to give his animals some barley. However much he tried, he could nowhere get barley. It was the season for giving green-fodder. Yet it was wonderful, that in all *Kazarun*, not one single "man" of barley was to be found.

dirakht-i khurma ham bisyar
ast. az *Kazarun* ru bi shamal
ki raftim digar hich dirakht-
i khurma dida na-shud.

subh-i zud mumkin na-shud
ki bidun-i mu'attali rāh
biuftim. qatireh-i mīkhaest bi
mael jou bidahad. har chi
gasht jou gr nay-avurd,
faal-i 'alaf dādan bud, amma
ajab-inki dar hama-yi *Ka-
zarun* yak man jou peida
na-shud.

درخت خرما هم بسیار است
از کازرون رو بشمال که رفتیم
دیگر هیچ درخت خرما دیده
نشد

صبح زود ممکن نشد که بدون
معطلی راه بیفتیم قاطرچی
مخواست مال جو بدهد هر
چه گشت جو گیر نیامد
فصل علف دادن بود اما عجیب
اینکه در همه کازرون یک من
جو پیدا نشد

ار کارزون تا شیراز

دو ساعت و نیم بظهر مانده
سوار شدیم باران متصل
میارید راه از شدت بارندگی
پیر گل و باطلاق شده بود و
لباسهای ما در راه تا کلاه کلی
میشد نزدیک کوه دست چپ
که رسیدیم دریاچه پیدا شد
موسوم بدریای پریشان نیزار
و لجن زار اطراف دریاچه بسیار
است و پیر از نوکدراز و اردک
و مرغابی است پیل چوبی
روی یک کوشه دریای پریشان
بسته بودند که از او عبور

As Kāsarūn tā Shirāz.

du sa'at u nīm bi zuhr munda
savār shudīm. barān muttasil
mibard. rāh az shiddat-i ba-
randagī pur gil va batlaq
shuda bud va libāshg-yi mā
dar rāh tā kulah gili mīshud.
nazdik-i kuh-i dast-i chap
ki rasidīm, daryachai peida
shud mousūm bi Daryā-yi
Parīshān. neizār va lajanzar
atraf-i daryacha bisyar ast
va pur az nukdiraz¹⁾ va ur-
dak va murghabi-st. puli
chubi ru-yi yak gusha-yi
Daryā-yi Parīshan bastā bu-
dand, ki az u 'ubur shud.

From Kāsarūn to Shirāz.

At two hours and a half be-
fore noon we mounted our
horses. It rained incessantly.
On account of the quantity
of rain, the road was full of
mud and mire, and on the
road our clothes were covered
with mud right up to our
hats. As we approached the
mountain, to the left, we saw
a lake, called the *Parishan-
Lake*. There are many reeds
and much swamp round the
lake. It is full of snipe, duck
and water-fowl. A wooden
bridge had been erected across

1) lit: long beak.

شد اکثر تخته‌های آن چسب
شکسته و خراب شده بود
امید است که تا امروز مرمت
کرده باشند

از آنجا راه بدر کوه میافتد
جمعیت از ایلات در راه و
طوفان راه حرکت میکرد راه
از عبور و مرور مردم و بنه
بطوری باطلای شده بود که
پایه نمیتوانستم راه بروم

خلاصه به کوتل دختر رسیدیم
کوه سنگی مرتفع و بسیار
مهیّب و سرانگیز است اما
سنگچینی کرده و سنگفرش و

akser-i takhteh-yi an jir
shikasta va kharab shuda
bud, umrd ast, ki tæ imruz
marammat karda beshand.

az enja rah bi darra-yi kuh
miuftad. jam'iat az ilat dar
rah va tarafein-i rah harakat
mikard. rah az 'ubur u mu-
rur-i mardum va buna bi
touri batlaq shuda bud, ki
prada namitavānistim rah bi-
ravim.

khulasa bi Kūtal-i Dukhtar
rasidim. kuh-i sangi-yi mur-
tafi' va bisyar muhib va
sarashib ast amma sang-
chini karda va sangfarah va

a corner of the Parishan
Lake. Over this we went. Many
of the planks of that bridge
were broken and rotten. Let
us hope that they have now
been repaired.

From there the road goes into
a mountain-valley. A quan-
tity of Nomads moved along
the way, and on both sides
of the way. The road had
got so muddy, on account of
the traffic of man and beast,
that we could not go on foot.

At last we reached the *Daugh-
ter's Pass*. The mountain is
rocky, high, very imposing
and precipitous, but they
have removed all stones,
and made a pavement and

darajah sākhta budand, bi
 touri ki shutur bā bar khub
 va bi rahat mīguzarad.

sar-i gardana ki rasādim barān
 istāda va havā saf shud va
 Daryā-yi Parīshān khub
 peida bud. qadri rahat kar-
 dim, bāz bi rah uftādim. jan-
 galī mashhur bi *Dasht-i*
Barm bi fasila-yi du meidan-
 i asp bud. jangal-i ballut ast
 va anjā ham ihtimal mīra-
 vad qadim daryachar buda
 ast.

dar kuhā-yi straf-i *Dasht-i*
Barm shir dārad. chand sal
 qabl yak shir-i nar-i bisyar
 huzurg bi mardom-i qadla

درجها ساخته بودند بطوری
 که شتر با بار خوب و راحت
 میکرد
 سر کردند که رسیدیم باران
 ایستاده و هوا صاف شد و
 دریای پریشان خوب پیدا بود
 قدری راحت کردیم باز براه
 افتادیم جنگلی مشهور بدشت
 بوم بغضله دو میدان اسب
 بود جنگل بلوط است و آنجا
 هم احتمال میرود قدیم دریاچه
 بوده است

در کوههای اطراف دشت بوم
 شیر دارد چند سال قبل یک
 شیر نر بسیار بزرگ بمردم

steps, so that riders and ca-
 mele with loads can pass
 quite well and easily.

When we reached the top of
 the Pass, the rain had stop-
 ped. The air had become
 clear and the *Parishan-Lake*
 was clearly to be seen. We
 rested a little, then conti-
 nued our way. There was a
 forest called *Dasht-i Barm*,
 at the distance of the length
 of two gallops of a horse. It
 is a forest of oak-trees, and
 there was most probably a
 lake there formerly.

In the mountains near *Dasht-*
i Barm there are lions. Some
 years ago a male lion,
 very big, used to attack men

قلله حمله میآورد يك صاحب
 منصب انگليس را هم نزيك
 بود پدرش خيزر زنه چنگل
 بكفر اسب او زنه بود صاحب
 منصب زمين خورده كپخت
 نمیدانست اسپش چه شد
 آخر الامر اسب را بمنزل آوردند
 زخم زياد خورده بود هيمن
 شير نر را كه كفتم يك نفر از
 ايلات كشت ظل السلطان كه
 حاكم اصفهان و فارس بود
 خلعت و هزار تومان به آن
 شخص دلاور انعام فرمودند

hamla mi'avurd. yak sahib-
 mansab-i Inglis-ra ham naz-
 dik bud bidarad. khizr zade
 changal bi kafal-i asp-i u
 zade bud. sahib-mansab za-
 min khurda gurikht, na-mi-
 danist asp-ash chi shud.
 akhir-ul-amr aspa bi manzil
 avurdand zakhm-i ziyad khurda
 bud. hamin 'shir-i nar-ra ki
 guftam yak nafar az ilat
 kushd. Zill as Sultān'), ki
 hakim-i Isfahān va Fārs bud,
 khal'at va hazar tuman bi
 un shakhs-i dilavar in'am
 farmūdand.

and caravans. He once nearly
 killed an English officer.
 Jumping, he thrust his claws
 into the horse's quarters. The
 officer fell to the ground,
 then fled, not knowing what
 had become of his horse. At
 last the horse was brought
 into the station very badly
 wounded. This same male
 lion that I have just men-
 tioned, was killed by a No-
 mad. Zill as Sultan, who
 was Governor of Isfahan
 and Fars, gave this plucky
 man a cloak of honor and
 one thousand tumans re-
 ward.

1) "Shadow of the Sultan", the eldest son of the late Shah.

فرنگی حلالهم در آن سمتها شیر
دیده میشود

ایرانی در سر جاده خیر اما در
بیراهه کوهها تک تک پیدا
میشود

بعد از گذشتن از دشت بزم راه
باز سر بالا میروند کوه تهمش
بی راه و سنگلاخ است اسم
آجا کوتیل پیر زن است
میگویند پیر زنی این معبر
کوهها را احداث کرده و
سنگچینی نموده است و قبر
پیره زن در سر گرفته نمایان
است

Farangi. Hala ham daran samt-
ha shir dida mishavad?

Iranî. Dar sar-i jadda kheir,
ammâ dar birâha-yi kuhha
tak tak peida mishavad.

Ba'd az guzashtan az, *Dasht-i*
Darm rah baz sarbala mîra-
vad. kuh tamam-ash bi rûh
va sanglakh ast. ism-i an ja
Kutîl-i Pîr-i Zan ast. mî-
guyand pîr-i zani în ma'bar-i
kuhha-ra ihdas karda va
sangehîni namûda ast va
qabr-i pîra zan dar sar-i
gardana namâyan ast.

European. Does one still find
lions in those parts?

Persian. Not on the road it-
self, but in the mountain
wildernesses one occasion-
nally finds them.

After passing through (the fo-
rest) *Dasht-i Barm*, we again
went up-hill. There are no
roads on the mountain, which
is covered with rolling stones.
The name of this place is the
Old Woman's Pass. They
relate that an old woman dis-
covered this passage over the
Mountains and removed the
stones from there the tomb
of the old woman is to be
seen at the top of the Pass.

بواسطة ارتفاع کوه و بدی راه
 نمیشد همان روز تبریز کوتل
 برسیم در کاروانسرای مشهور
 بمیان کوتل اطراف نمودیم که
 عمارت وسیع خدیست و در
 تنوی طاقچه آتش افروخته
 شام خوردیم چون هیچ حصیر
 و فرش نبود روی سنگ
 خوابیدیم اینقدر سرد شد که
 بعد از نصف شب از زور سرما
 بیدار شده پا شدیم

آفتاب نرزه راه افتادیم عبور
 از کوتل پیر زن بقدری مشکل
 است که هزارها قاطر سر راه

Bi vāsita-yi irtifā'-i kuh va
 badi-yi rāh na-mīshud ha-
 mān rūz tā bi sar-i kūtal bira-
 sīm. dar karvānsarāi mash-
 hur bi Mīān Kūtal utrāq
 namudīm; ki 'imarat-i vasi-i
 khubīst va dar tū-yi taqcha-
 yi atash afrukhta sham khur-
 dīm. chun hīch hasir va
 farah na-bud rū-yi sang khā-
 bīdīm. In-qadr sard shud,
 ki ba'd az nīsf-i shab az
 zūr-i sarma bīdar shuda, pā
 shudīm.

Aftab na-zada rāh uftādīm.
 'ubūr az Kūtal-i Piri Zan
 bi qadrī mushkil ast, ki

In consequence of the height
 of the mountain and the
 badness of the road, it was
 not possible to get that same
 day to the top of the Pass.
 We stopped at a caravansary
 known as "*Mīān Kūtal*. It
 is a fine spacions, building.
 Having made fire in a niche,
 we supped. As there were
 no mats nor carpets, we lay
 down on the stones. It got
 so cold, that after midnight
 we were awakened by the
 intensity of the cold, and so
 we rose.

Before sunrise we started on
 our way. The passing over
 the *Old Woman's Pass* is so

hazārha qatir sar-i rāh mī-
mīrand. tā chashm kar mī-
kard lasha va ustukhan-i
qatir rikhta shuda bud. bi
in jihat lashkhur dar anja
farāvān ast.

Taraf-i shamāl-i in kutal-dasht-i-
st mousūm bi *Dasht-i Arjan*.
dourādour-ash kuhg-yi bu-
land-i barfdar ast. dast-i rast
daryācha va lajan-zar va
neizār ast, va dast-i chap
chashma-yi 'azīmī-st ki āb-
ash bi qadr-i chahār sang
az shigaf-i kuh-i sangi mī-
rizad. jam'at-i buzurgī az

difficult, that thousands of
mules die on the road. As
far as one's eyes could see,
the place was strewn with
carcasses and bones of mu-
les. For this reason, vultures
are plentiful in those parts.

On the Northern side of this
Pass there is a plain named
Dasht-i Arjan. All round it
are high mountains, covered
with snow. To the right is a
lake with reeds and swamps,
and to the left is an excel-
lent spring whose water is
strong enough to drive four
mill-stones, and which flows
from a cleft in the moun-
tain-rock. A great many No-
mads were passing through

میریزند تا چشم کار میکند
لاشه و استخوان قاطم ریخته
شده بود باین جهت لاشخور
در آنجا فراوان است

طرف شمال این کوتل دشتی
است موسوم بدشت ارجن
دورادورش کوههای بلند برفدار
است دست راست دریاچه
و لاجن زار و نیزار است و
دست چپ چشمه عظیمی
است که آبش بقدر چهار
سنگ از شکاف کوه سنگی
میریزد جمعیت بزرگی از

ایلات از آن آب عبور مینمود
خیلی تماشا داشت بجهها و
بترها تو خرتین بسته
روی کاو و ایلان گذاشته بودند
و میخارا سر بار بسته بودند
زنهار سوار اسپ بهمه کار
مشغل بودند یکی کره درخت
میکرد دیگری پشم میرشت
وخیرو

تلگرافخانه داشت ارجن قریب
همان چشمه واقع است قدری
استراحت نموده بالای کوه
کوچکی رفتیم راه خوب و بی
سنگ و بی گل بود
نیم سحرت بغروب ملند به
کاروانسرای خانه زنهار

Ilāt as an āb 'abūr minna-
mūd, kheilr tamāsha dāst:
bachah va barrahā tū-yi
khujm basta rū-yi gāv va
ulāgh guzāšta būdand, va
murgā-rā sar-i bār basta
būdand. zanhar savār-i asp
bi hama kār mashghul bū-
dand: yaki kara durust mi-
kard, digari pashm mirisht
va gheira.

Talagrafkhāna-yi Dasht-i Ar-
jen qarīb-i hamun chashma
vāqi' ast. qadri istirāhat na-
mūda balā-yi kuh-i kūchiki
raftim. rāh khub va bi sang
va bi gil būd.

Nīm sa'at bi ghurub munda bi
karvānsarē-yi Khāna Zan-

this water. It was a curious
sight: children and lambs
were tied up in the saddle-
bags, which were placed on
the backs of cows and don-
keys. Fowls were tied on top
of the loads. The women, on
horseback, were occupying
themselves in various ways:
one was making butter, another
was spinning wool, etc.

The telegraph-office of *Dasht-i Arjen* lies near this spring. Having rested a little, we ascended a small hill. The road was good, and free from stones and mud.

Half an hour before sunset we reached the caravansery of

رسیدیم هوا بقدری سرد بود
که آب یخ میکرد شب خیلی
بد بما گذشت صبح تا دو
ساعت از آفتاب گذشته زاله
روی زمین میماند

از خانه زینن تا شیراز هشت
فوسخ سنگین راه است با وجود
سرمای شب گذشته قریب
ظهر هوا بسیار گرم شد قاطرها
خیلی خسته شده بودند که
نتوانستیم هیچ سوار بشویم تمام
راه را پیاده طی کردیم

دو ساعت از ظهر گذشته وارد
دار العلم شیراز شدیم

yūn rasīdm. havā bi qadrī
sard bud, ki āb yakh mikard.
shab kheir bad bi mā gu-
zasht. subh ta du sā'at az
āftab guzashtā jāla rū-yi
zamin mīmand.

Az Khāna Zanyūn ta Shīrāz
hasht farsakh-i sangīn rah
ast. bā vujūd-i sarmā-yi
shab-i guzashtā qarīb-i zuhr
havā bisyar garm shud. qa-
tirha kheir khashtā shuda
budand, ki na-tavanistim
hich savār bishavīm. tamām-
i rah-rā piāda tei kardīm.

Du sā'at az zuhr guzashtā va-
rid-i Dār ul 'ilm-i Shīrāz
shudīm.

Khāna Zanyūn. The air was
so cold, that the water was
frozen. We spent a very bad
night. In the morning, un-
til two hours after sunrise,
the ground remained frozen.

Between *Khāna Zanyūn* to *Shi-
raz* there are eight farsakhs
of hard road. Notwithstan-
ding the cold of the previous
night, near midday it be-
came very warm. The mules
were so tired that we could
not ride them. We did the
whole distance on foot.

Two hours after mid-day, we
arrived at the "*House of
Science* ¹⁾ *Shiraz*".

¹⁾ The principal Persian towns have titles. Tehran is called "House of the Caliphate" (Dār al Khilāfa) Isfahan is called House of the Saltanate (Dār as Saltāna).

فونگی در شیراز شاید خانه
دوست خود تان پیاده شدید

ایرانی بلی دوستم قریب دروازه
شهر بلغ و انگورستان و خانه
دارد آنجا منزل کردیم

فونگی شما یقین از زحمت سفر
بسیار خسته شده بودید

ایرانی خیر آقا من که بار
نکشیده بودم خسته نم نشدم
ولی ملها نیم موزه بودند

شیراز

فونگی شیراز میدانم که شهر
بزرگ و مشهور و معروف دنیا

Farangi. Dar shayad Shiraz
khana-yi dust-i khud-i tan
pāda shudid?

Irānī. Bālī dust-am qarīb-i
darvāza-yi shahr bagh va
angūristān va khāna dārad.
unja manzil kardim.

Farangi. Shumā yaqtin az zah-
mat-i safar biyār khaata
shuda budid?

Irānī. Kheir agha, man ki bar
na-kashida budam khaata
ham na-shudam valī mālhā
nim murda budand.

Shirāz.

Farangi. Shirāz midānam ki
shahr-i buzurg va mashhur
va mā'rūf-i dunyā-st, amma

European. Did you stop at the
house of your friend at
Shiraz?

Persian. Yes, my friend has,
near the gate of the town,
a garden, a vineyard and a
house. There we stayed.

European. I suppose you were
much fatigued with the hard-
ships of the journey.

Persian. No sir, I who had
not borne a load, was not
tired, but the mules were
half dead.

Shiraz.

European. I know that Shiraz
is a large town, famous and
celebrated all over the world.

است اما شما بفرمایید که
چه چیز در شیراز باید تماشا
کنم

ایرانی یکی حافظیه و سعدیه
یعنی قبر خواجه حافظ و شیخ
سعدی هر کس که شیراز میآید
زیارت مزار این دو شاعر نامدار
را مینماید هر دو در خارج
شهر واقع اند و باغات خوب
هم در اطراف شهر دار باید
گردش کنید

فرنگی خود شهر بناهای خوب
قدیم دارد

ایرانی عمارات شهر اکثر شان

shum bīfarmāyīd ki chi chiz
dar *Shīrāz* bayād tamāshā
bikunam.

Irānī. Yakt *Hāfeẓi* va *Sa'ādī*,
ya'ni qabr-i *Khāja Hāfeẓ* va
Sheikh Sa'ādī. har kas ki *Shī-*
raz miyāyad, zīrāt-i mazar-i
in du shā'ir-i namdarā mī-
namāyad. har du dar khārij-i
shahr vaqī' and va baghat-i
khub ham dar atraf-i shahr
darad, bayād gardīsh kunīd.

Farangī. Khud-i shahr banāh-
yi khub-i qadīm darad?

Irānī. 'Imarat-i shahr aksar-i
shan az zaman-i *Karīm Khān*-i

But please tell me what I ought
to see at Shiraz.

Persian. Firstly the "*Hafeẓ*
and *Sa'ādī*, namely, the tombs
of *Khāja Hafeẓ* and of *Sheikh*
Sa'ādī. Everyone who comes
to *Shiraz* makes a pilgrimage
to the tombs of these two
celebrated poets. Both lie out-
side the town; there are also
pretty gardens round about the
town, in which you should
take a walk.

European. Are there any fine
old buildings in the town
itself?

Persian. Most of the buildings
have remained from the time

از زمان کریم خان وکیل
باقی ملکه است که در سنه
۱۱۳۳ هجری مطابق ۱۷۱۹ عیسوی
فوت شده است همین است که
بیوتات و باغات و مساجد و
حمامات و قلعه و حصار و
خندق و دروازه ها و برکه ها
و بازارها بنا کرده است شما
که فزونی هستید اجازه دیدن
مسجدها و حمامها بشما
تخوافند داد اما باغها و بازارها
و خصوصاً بازار وکیل، خوب
تماشا باید بکنید

Vakil baqī munda ast, ki
dar sana-yi hasar u yak sad
u naved u si hijri mutsbiq-i
hasar u haft sad u haftad
u nuh 'isavi fout shuda ast.
hamin ast, ki buyutat¹⁾ va
baghat¹⁾ va masjid¹⁾ va
hammam¹⁾ va qal'a va
hisar va khandaq va darva-
zah va birkah va bazarah
binā karda ast. shuma, ki
Farangi hastid, ijaza-yi di-
dan-i masjidha va hammamha
bi shuma na-khahand dad,
amra baghha va bazarah va
khususan *bāzār-i Vakil*-ra
khub tamasha bayad bi-
kunid.

of *Karim Khan-i Vakil*, who
died in the year 1193 of the
Mohammedan era, which cor-
responds to the year 1779 of
the Christian Era. It is he
who built the houses, gar-
dens, mosques, baths, forts,
citadels, moats, gates, tanks,
and bazaars. You, who are
an European, will not be al-
lowed to see the mosques
and the baths; but the gar-
dens and the bazaars, espe-
cially the *Vakil's Bazaar*, you
must make a point of seeing
properly.

1) Arabic plurals of بیت (house), باغ (garden), مسجد (mosque), حمام (bath).

فونگی بسیار خوب من هرجای
که ممکن باشد انشاء الله خواهم
رفت

ایرانی انشاء الله بعد از سیر
شیراز باصفهان میرود

فونگی آن راه را هم با قافله طی
باید کرد

شرح سفر چلباری از شیراز و
اصفهان و طهران و قزوین و
رشت تا لب دریای خزر

ایرانی از شیراز رو بشمال چهار
خانه دارد اگر میخواهید تند
راه بروید چلباری بروید

Farangi. Bisyar khub, man
har jai ki mumkin bashad in
shs Allah kham raft.

Iranî. In shs Allah! ba'd az
seir-i Shîrâz bi Isfâhan mi-
ravid.

Farangi. An rah-rah ham ba
qafilâ toi bayad kard?

*Shark-i safar-i chûpârî az
Shîrâz va Isfâhân va Tahrân
va Qazvîn va Rasht tâ lab-i
Daryâ-yi Khasir.*

Iranî. Az Shîrâz ru bi shamal
châpârkhana darad. agar mi-
khahtî tund rah biravid,
châparî biravid.

European. Very well, I will
go wherever it is possible to
go, if God will.

Persian. May it be God's will!
After having seen Shiraz,
you will go to Isfahan.

European. Must I make this
journey also by a caravan?

*Description of a post-journey
from Shiraz to Isfahan,
Tahrân, Qazvîn and Rasht,
to the coast of the Caspian
Sea.*

Persian. From Shiraz, going
north, you will find post-
houses. If you wish to travel
quickly, go with post-horses.

فرنگی سفر چلهاری چه طور

میشود مرحمت فرموده بیان
کنید

ایرانی چشم از چلهارخانه

شیراز یک تذکره برای دو رأس
اسب بگیریید

فرنگی اگر تنها بیوم یک اسب

کفایت نمیکند

ایرانی خیر شما سوار یک اسب

میشوید و شاگرد چلهار سوار

اسب دیگر و او هم خرجین

تأثراً باخودش حمل مینماید

بعد از درود مقصد شاگرد

چلهار مالهارا پس میبرد منزل

Ferangi. Safar-i chapari chi
tour mishavad? marhamat
farmuda beyan kunid.

Irāni. Chashm! az chaparkha-
na-yi Shīrūz yak taskira ba-
rāyi du ra's¹⁾ asp bigirid.

Ferangi. Agar tanha biravam
yak asp kafayat na-mikunad?

Irāni. Kheir, shuma savar-i
yak asp mishavid va shagird
chapar savar-i asp-i digar,
va u ham khurjin-i tun-ra ba
khudash haml minamayad
ba'd az vurud-i maqsad shā-
gird chapar malha-ra pas
mibared mansil-i khudash

European. How does one tra-
vel with post-horses? Please
have the kindness to explain.

Persian. With pleasure! you
must take, from the post-
house at Shiraz, a pair for
two horses.

European. If I travel alone,
is not one horse sufficient?

Persian. No, you must ride
one horse and the post-boy
the other. He will also carry
your saddle-bags. After ar-
riving at your destination,
the post-boy takes the horses
back to their station.

حدیث شما در هر منزل اسب عوض میکنند	شما در هر منزل اسب عوض میکنید.	You, change horses, in each station.
فرنگی از منزل تا منزل دیکم چه قدر مسافت است	Farangī. Az manzil ta manzili digar chi qadr masafat ast?	European. What is the distance between the stations?
ایرانی سه فرسخ الی هفت فرسخ و هشت فرسخ راه است	Irānī. Si farsakh ilz haft farsakh va hasht farsakh rah ast.	Persian. From three to seven or eight farsakhs.
فرنگی و کرایه اسبهای چهارچند میشود	Farangī. Va kirāya-yi asphā-yi chāpari chand miāhavād?	European. And as to the hire of post-horses, what does it come to?
ایرانی برای هر اسبی فرسخی یک قران	Irānī. Barāyi har aspi farsakhi yak qaran.	Persian. For each horse one qaran a farsakh.
فرنگی روزی چند فرسخ میتوان طی نمود	Farangī. Ruzi chand farsakh mitavan tei namud?	European. How many farsakhs can I do in one day?
ایرانی اگر آموخته باشید در یک روز بیست و پنج الی سی فرسخ راه میتوانید بروید	Irānī. Agar amukhta bashid dar yak ruz bist u panj ilz si farsakh rah mitavanid biravid.	Persian. If you are used to it, you can do 20 or 30 farsakhs in one day.

European. How wonderful! That is not much slower than a train. Then must I trot or gallop the whole day?

Persian. No sir, if you trot or gallop the length of a horse's canter, you must walk a bit afterwards, so that your horse may recover his breath.

European. Are the posthorses good or bad?

Persian. There are good ones and bad ones. Most of them are so weak, bad, tired and lean, that everyone who rides them thinks: this beast will not go one farsakh's distance. Notwithstanding this leanness,

Farangi. Ajab! in az tundi-yi kalaaka-yi bukar chandan kamtar nist pas taman-i rus-ra yuruma ya chaharna' bayad raft?

Irānī. Kheiraghe, yak meidan-i asp yuruma ya chaharna' ki raftid, yak meidan qadam bigirad, ta mal nafas bigirad.

Farangi. Aspha-yi chapani chi tour and, khub ya bad?

Irānī. Khub u bad darad. aksar-i shan in-qadr sa'if va bad va sust va laghir and, ki har kas sevar mishavad, kheyal mikunad ki in mal bi qadr-i yak farsakh rah nakhsad raft. be vujud-i in

فرنگی عجب این از تندوی
کالاسکه بخار چندان کمتر
نیست پس تمام روز را پیرومه
یاجهار نعل باید رفت

ایرانی خیر آقا یک میدان اسپ
پیرومه یا چهار نعل که رفتید
یک میدان قدم پیروید تا مال
نفس بگیرد

فرنگی اسپهای چاباری چه
طوراند خوب یا بد

ایرانی خوب و بد دارد اکثر
شان این قدر ضعیف و بد و
سست ولاغراند که هر کس
سوار میشود خیل میکند که
این مال بقدر یک فرسخ راه
نخواهد رفت باوجود این لاغری

بعضی این اسبها که مثل چار
 چوبه میمانند سوار را با بار
 بمنزل میرسانند گاهی اسب
 چپاری دیدم که نهایت خوب
 و تندرو بود و مثل آهو
 میدوید قریب اصفهان سوار
 یک اسبی شدم که اسبهای
 شاه هم از او بهتر نیستند اسب
 عربی بود صاحبش یعنی ثلیب
 چپار معیار از عربها پانزده
 تومان خریده بود برای چپار
 اسپهای بزرگ ترکمنی از
 بابوهای کوچک بهتراند

فرنگی زین و دهنه خرم
 همراه بزم یا از ثلیب چپار

laghiri ba'zi in aspha, ki
 misli-i chaharchuba min-
 nand, savar-ræ bæ bar bi
 manzil mirasand. gâhi asp-
 i chapari didam, ki nihayât
 khub va tandrou bud va misl-
 i ahû midavid. qarib-i Isfa-
 hân savâr-i yak aspi shudam,
 ki aspha-yi Shâh ham az u
 bihtar nistand. asp-i 'arabi
 bud. sahib-ash, ya'ni nayib
 chapar-i Ma'yâr az Arabha
 punzdah tuman kharida bud.
 baræ-yi chapar aspha-yi bu-
 zurg-i turkmani az yâbuha-
 yi kuchik bihtar and.

Farangi. Zin va dahana khu-
 dam hamrah bibaram, yæ

some of these horses, which
 look like frames, can carry
 a rider with a load to the
 station. Sometimes I have
 seen post-horses, that were
 very good and swift, and they
 ran like gazelles.

Near Isfahan I rode a horse,
 that was as good as the Shah's
 horses. It was an Arab. Its
 master, namely the Post-
 master of Ma'yâr, had bought
 it from Arabs for fifteen tu-
 mans. As posthorses, tall Tur-
 koman horses are better than
 small ponies.

European. Must I take my own
 saddle and bridle, or cannot

امانت بگیرم

ایرانی دهنه و زین و عرقگیر
و خرچین و دو تا تنک برای
بستن بار بیلد از خود تان
باشد

فرنگی نزدیک چهار خانه
کاروانسرا یا مهمانخانه یا جای
دیگری پیدا میشود که شبرا
بگذرانم

ایرانی توی خود چهار خانه
بیلد مانند برای سیاحهای معتبر
در بلا خانه خوابگاه موجود
است رخت خواب هم در بیشتر
جایها پیدا میشود

فرنگی پس خوراک هم شاید

as nāyib-chapar amānat bi-
gīram?

Irānī. Dabāna va sīn va 'araq-
gīr va khurjīn va du ta tang
barāyi bastan-i bar bayad as
khud-i tan bashad.

Farangī. Nadrīk-i chapar-kha-
nah karvānsarā yā mihmān-
khāna yā jā-yi digarī peids
mīshavad, ki shab-rī bugza-
rānam?

Irānī. Tui khud-i chapar-
khāna bayad mūd. barāyi
seyāshkhā-yi mu'tabar dar bā-
lakhāna khabgah mojud ast.
rakht-i khab ham dar bishtar-
i jāha peids mīshavad.

Farangī. Pas khurāk ham ab-

I borrow that from the Post-
master.

Persian. You must have your
own bridle, saddle, saddle-
cloth, saddle bags, and two
girths for fastening the loads.

European. Near the post-houses
are there caravanseries, inns,
or such places, where one
can spend the night?

Persian. You must stay in the
post-house itself. For distin-
guished travellers there is, in
the upper storey, a sleeping-
room. Bed-covers too are to
be found in most places.

European. Perhaps food is also

در چهار خانه حاضر میشود

ایرانی بلی چیزی نان و ماست
و تخم مرغ و چای و قلیان

هه جا پیدا میشود اگر چیزی
دیگر خواسته باشید از ده یا بازار

میانند اما هه کسیکه بزرگی
میخواهد حرکت کند بغیر از
نان و ماست و تخم چیزی
نیچرود که اسباب معطلی نشود
در چهار، خانهای شهوها
قصه ها هر چیزی که میل
داشته باشید موجود است

فونکی التفات بغرماتید طول و
اسم منزلها را بیان کنید بدانم
منزل بمنزل چه قدر راه است

yad dar chaperkhanah hazir
mi-shavad?

Irānī. Bālī, juvī. nān u māst
u tukhm-i murg u chāi u
qalyān hama jā peidā mi-
shavad. agar chiz-i digar
khāsta bāshid, az dih ya bā-
zar mīrānd, amma har kas-
i ki bi zūdr mīkshad harakat
kunad, bi gheir az nān u
māst u tukhm chizi na-mi-
khrad, ki asbāb-i mu'attālī
na-shavad. dar chaperkhā-
nah-yi shahr va qasaba-ha
har chizi ki meil dashte ba-
shid मौجود است.

Forangī. Ilfāt bifarmāyd tul
va ism-i mansilhar bein
kunīd, bidānam manzil bi
manzil chi qadr rah ast va

to be found at the post-
houses?

Persian. Yes, but it is scanty.
Bread, sour milk, eggs, tea,
and galyans are to be found
everywhere. If you order
anything else from the vil-
lage or the bazaar, they
bring it; but those who wish
to move on quickly, do not
eat anything except bread,
sour milk, or eggs, so as
not to be kept waiting. In
the post-houses of towns and
villages, there is everything
that you can wish for.

European. Have the kindness
to make me acquainted with
the distances and names of
the stations, so that I know

how far each station is, and how much I must give for horses' hire.

Persian. Very well. I will name the stations on the road from Shiraz to Tehran, and from there to the coast of the Caspian Sea.

From Shiraz to Zarghan 5 fars.

Pūza 5 "

Qavamābād 6 "

Mashhad-i Murghāb 7 "

Dahbūd 7 "

Khān-i Khura 5 "

Surmak 7 "

Abādā 6 "

Shulgistan 5 "

Yazdikhāst 6 "

Maqsūd Begī 6 "

kirāya-yi aspha chand bayad bidaham.

Irānī. Kheilt khub, manāzil-i rāh-rā az Shīrāz guzashta ta bi Tahrān va az unja ta lab-i Daryā-yi Khazir 'arz khāham namūd.

az Shīrāz ta Zarghān panj fars.

Pūza panj "

Qavamābād shish "

Mashhad-i Murghāb haft "

Dahbūd haft "

Khān-i Khura panj "

Surmak haft "

Abādā shish "

Shulgistan panj "

Yazdikhāst shish "

Maqsūd Begī shish "

و کرایه اسپها چند باید بدم

ایرانی خیلی خوب منازل را

از شیراز گذشته تا بتهران و از

آنجا تا لب دریای خزر عرض

خواهم نمود

از شیراز تا زرغان ۵ فرسخ

پوز ۵

قوام آباد ۶

مشهد مرغاب ۷

دهبید ۷

خان خورو ۵

سرمک ۷

آباد ۴

شلکستان ۵

یزدخواست ۶

مقصودبگی ۶

از شیراز تا قمشه ۵ فرسخ ۵ معیار ۵ مرغ ۳ اصفهان (جلفا)	از Shirāz ta Qumishah panj fars. Ma'yūr panj " Maryh panj " Isfahān (Julfā) si "	From Shiraz to Qumishah 5 fars. Mayar 5 Margh 5 Isfahan (Julfā) 3
میان زرقان و پیروزه قبرعلی شاهان ایام قدیم و خرابه های بیوتات و عمارات عظیم و آتشکده های بزرگ است که اسم آنجا تخت جمشید است از راه چپاری ظرف مشرق بفاصله یک فرسخ واقع است باید بروید خوب تماشا بکنید نزدیک پیروزه آثار زمان قدیم موجود است و آنجا نقش	Mīān-i Zarghūn va Pūza qabr- hā-yi Shāhān-i ayyām-i qadīm va kharābahā-yi buyūtāt va 'imārāt-i 'azīm va ātashka- dahā-yi buzurg ast, ki ism-i ān jā Takht-i Jamshid ast. az rāh-i chapari taraf-i mash- riq bi fasila-yi yak farsakh vāqi ^c ast. bayad biravīd khub tamāshā bikunīd. nazdik-i Pūza ham āsar-i zamān-i qa- dīm moujud ast va unjāra Naqsh-i Rustam miguyand. surat-i padishāhān va pahlā-	Between Zarghūn and Pūza are tombs of kings of olden times, and ruins of buildings, fine palaces, and great fire-tem- ples. The name of this place is Takht-i Jamshid ¹⁾ . It lies east of the road at a dis- tance of one farsakh. You must go there and see it all. Near Pūza there are also re- mains from olden times; these they call: <i>The Picture of Rus- tam</i> . Portraits of kings and heroes, and very old inscrip-

1) The throne of [the Persian King] Jamshid is the name which the Persians have given to the ruins of Persepolis.

رستم میگویند صورت پادشاهان

و پهلوانان و خطوط بسیار

قدیم میخس و پهلوی

نو کمرکش کو به بلند سنگی

نملان است خیلی جالی دلچسپ

قابل دیدن است

از چهارخانه یوز تا نقش رستم

یک فرسخ راه است

اینطرف قوام آید میرسید بقصبه

سیوند تلکراخانه دارد که

تلکراچی انگلیس آنجا ساکن

است جالی با صفاتی است

و انکورستان زیاده دارد در

صحرای مشهد مرغاب ستونها

vānhā va khutut-i bisyār qa-
dīm, ham mikhī va ham pah-
lavī bar kamarkash-i kuh-i
buland-i sangī namāyān ast.
kheilī jā-yī dilchasp-i qābil-i
dīdan ast.

Az chaparkhāna-yī Pūza ta
Naqsh-i Rūstam yak farsakh
rāh ast.

Intaraf-i Qavāmābād mirāsīd
bi qasaba-yī Sīvand. talagrāf-
khānāyī dārad, ki talagrāfchi-
yī inglis unjā sakin ast. jā-
yī bā-safā-yī-st va angūristān-
i stād dārad. dar sahrā-yī
Mashhad-i Murghāb sutunhā
dīda mīshavad, ki unhā ham

tions, cuneiform and pahlavi¹⁾
are visible on the side of the
high mountain. It is a very
interesting spot, and well
worth seeing.

From the post-house of *Pūza*
to *Naqsh-i Rūstam* is a dis-
tance of one farsakh.

On this side of *Qavāmābād*, you
reach the village of *Sivand*.
It has a telegraph-office, and
an English telegraph-clerk
lives there. It is a pretty
place and has many vineyards.
In the plain of *Mashhad-i*
Murghāb columns are to be

1) The Persian language at the period which preceded the muhammedan conquest.

دیده میشوند که آنها هم از
آثار زمان قدیم است و عبارت
سنگی سیر راه است که اهل
اسلام میگویند قبر مادر سلیمان
است و فرنگیها میگویند قبر
کثخسرو است
در دهبید تلگرافچی انگلیس
سکنا دارد

آبادیه قصبه بزرگی است قلعه و
بازار و تلگرافخانه دارد قاشوق و
کشکول ملل آبادیه که از چوب
کلاهی بسیار خوب و با سلیقه
درست میکنند مشهور است

بزرگداشت هم قصبه معتبرست
روی کوه سنگی پست و بلندی

از هزار-i zaman-i qadim ast,
va 'imarat-i sangi sar-i ruh
ast ki ahli islam miguyand
qabr-i Madar-i Suleiman ast
va Farangihamiguyand qabr-
i Kei Khusrou ast.

dar Dihbid talagrafchi-yi in-
glis sukna darad.

Abada qasaba-yi buzurgi-st
qal'a va bazar va talagraf-
khana darad. qashuq va
kashkul mal-i Abada, ki az
chub-i gulabi bisyar khub
va ba saliqe durustmikonand,
mashhur ast.

Yazdikhasi ham qasaba-yi
mu'tabari-st. ru-yi kuh-i

seen; they also are remains
of former days. A stone build-
ing lies near the road. The
Mohammedans say that it is
the Tomb of Solomon's Mother,
and the Europeans say that
it is the Tomb of Cyrus.

An English telegraph-clerk li-
ves at Dihbid.

Abada is a large village. It
has a fort, a bazar, and a
telegraph-office. The spoons
and beggars' bowls of Abada,
which are beautifully and
tastefully carved in pear-
wood, are celebrated.

Yazdikhasi is also an impor-
tant village. It has been built

که در وسط دره ایستاده است
 بنا شده است یک طرف قصبه
 پلی است که از او عبور
 میشود غیر از آن هیچ جا
 دروازه ندارد کاروانسرا و چهار
 خانه در خارج قصبه است

قشقه شهر کوچکی است که
 اطرافش زراعت بسیار است

اصفهان چنانچه معروف است
 در زمان سلیق پای تخت
 ایران بوده است اگرچه شهر

sangt-yi pest u bulandī, ki
 dar vasat-i darra-yi istada
 ast, bina shuda ast. yak taraf-
 i qasaba puli-st, ki az u 'ubur
 mishavad, gheir az an hich
 ja darvazayi na-dared. kar-
 vansara va chapar-khana dar
 kharij-i qasaba ast.

Qumishah shahr-i kuchiki-st,
 ki atraf-ash zarat-i bisyar
 ast.

Isfahan, chunanchi ma'rif ast
 dar zaman-i saliq payitakt-i
 Iran будا است. agarchi shahr
 hala bi buzurgi-yi zaman-i

on a steep and high rocky
 hill which stands in the cen-
 tre of a valley. On one side
 of the village is a bridge,
 over which one can pass.
 Except at this place, there
 is no other gate. The car-
 vansery and the post-house
 are outside the village.

Qumishah is a small town, the
 environs of which are very
 well cultivated.

Isfahan, as every one knows, was
 formerly the capital of Persia.
 Although the town is not as
 large now as it used to be,

حلا بیزکی زمان گذشته نیست
 و جمعیتش بیشتر از دیوبست
 هزار نفر نباشد باز از شهرهای
 درجه اول محسوب و مدار السلطنه
 معروف است بازارهای بارونق
 و میدانهای وسیع و چهار
 بلغ جنت طراز و پهلوی ممتاز
 رودخانه زنده رود و عمارات
 و مساجد و مدارس عظیم
 دارد که باقی مانند اہل دولت
 سلاطین صفیہ است

قصبہ جلفا پهلوی شهر اصفہان
 واقع است اہل جلفا ہمہ شان
 ارمی اند چلیارخانہ و خانہای

guzashta nist va jam'yyat-ash
 bishtar az davlat hazar nafar
 na-bashad, bāz az shahrhā-
 yi daraja-yi avval mahsub
 va bi *Dar as Saltana* ma'rūf
 ast. bāzārhā-yi bā rounaq
 va meidānhā-yi vasf va cha-
 hārbāgh-i jannat tarāz va
 pulhā-yi mumtāz-i rūdkhāna-
 yi *Zandārūd* va 'imārāt va
 masājid va madāris-i 'azīm
 dārad, ki bāqi munda-yi
 ayyām-i doulat-i salātin-i
Safaviyya ast.

qasaba-yi *Julfā* pahlū-yi shahr-
 i *Isfahan* vāqī' ast. ahl-i
Julfā hama-yi shāh *Armanī*
 and, chaparkhāna va khā-

and although it has a popu-
 lation of not more than
 200,000 people, yet it is con-
 sidered one of the towns of
 first degree, and is known as
Dār as Saltana (House of the
 Kingdom). It has splendid
 bazaars, large squares, hea-
 venly avenues, magnificent
 bridges over the river *Zan-
 dārūd*, buildings, mosques,
 and excellent schools, which
 have remained from the days
 of the *Safavi* kings.

The village of *Julfa* is situa-
 ted near the town of *Isfahan*.
 The inhabitants of *Julfa* are
 all *Armenians*. The post-house

فونگیا ۴ در جلفا است	nahā-yi Farangihā ham dar Jalfā-st.	and the houses of Europeans are also at Julfa.
منزلهای راه طهران از این قرار است	manzilhā-yi rāh-i Tahrān az In qarār ast:	The stations on the way to Tehrān are the following:
از اصفهان (جلفا) تا گز ۳ فرسخ	az Isfahān tā Gaz si farsakh	From Isfahan to Gaz 3 fars.
مورچه خور ۴	Murchakhār shish "	Murchakhār 6 "
بیداشک ۴	Bidashk shish "	Bidashk 6 "
قهرود ۴	Qahrūd shish "	Qahrūd 6 "
کاشان ۷	Kāshān haft "	Kāshān 7 "
سن سن ۴	Sinsin shish "	Sinsin 6 "
پاسنگان ۷	Parsangān haft "	Pāisangan 7 "
قم ۴	Qumchahar "	Qum 4 "
منظیه ۴	Manzaria "	Marzaria 4 "
کوشک نصرت ۴	Kushk-i Nusrat "	Kushk-i Nusrat 4 "
قلعه محمد علی خان ۴	Qaṭ'a-yi Muham-mad	Qaṭ'a-yi Muhammad
حسن آباد ۴	mad Ali Khān "	Ali Khān 4 "
کهریزک ۴	Hasanābād "	Hasanābād 4 "
طهران ۴	Kahrizak "	Kahrizak 4 "
	Tahrān "	Tahrān 4 "

کنترل قهرد بقدری مرتفع است
 که تا وسط تابستان برف در
 آنجا باقی میماند خود ده قهرد
 مثل بهشت است آب بسیار
 دارد در زیر آبهای قریه بند
 قدیمی است از چشم
 اندازی که از سرگردن
 خواهید داشت حیران خواهید
 شد تمام افق شمالی را رشته
 کوهستان البرز گرفته است در
 بهاری که گذشت همه این
 کوهها برف داشتند و از ده بالاتر
 و بلندتر کوه دماوند برف بود
 کاشان شهر بزرگی است بازارها
 و کاروانسراهای معتبر دارد و

Kutāl-i Quhrūd bi qadr mur-
 tafi^c ast, ki tā vasat-i tǧbis-
 tān barf dar anja baqi mima-
 nad. khud-i dihi Quhrūd
 misli bihišt ast. āb-i bisyar
 dārad. dar zir-i ābāy-
 qarya band-i qadrmi-st az
 chashmandagi ki az sar-i
 gardana khāhid dāsht heiran
 khāhid shud. tamām-i ufūq-i
 shamsli-raz rishta-yi kuhistan-
 i Alburz girifta ast. dar ba-
 hari ki guzashtam hama-yi
 in kuhha barf dāshtand va az
 hama balatar va bulandtar
 kuh-i Damāvand namayan
 bud.
 Kāshān shahr-i buzurg-i at bazar-
 rāz va karvānsarāhā-yi mu^c-

The pass of *Quhrūd* is so ele-
 vated, that the snow lies there
 till mid summer¹). The vil-
 lage of *quhrūd* itself is like
 Paradise. It has much water.
 Beneath the cultivated land of
 the village is an ancient dyke.
 You will be astounded at the
 view, which you have from the
 top of the Pass. The whole
 northern horizon is bound in
 by the line of the *Alburz* moun-
 tains. When I passed there
 in the spring, all these moun-
 tains had snow, and the high-
 est and tallest of them, the
 mountain *Damāvand* was vi-
 sible. *Kashan* is a large town.
 It has important bazars and

1) This pass is about 9000 feet high.

تلگه‌خانه م دار در کاشان
عقرب و پشه بقدری فراوانست
که متلش را هیچ جای دیگر
ندیده ام و بخت خوابیدن خوب
نکاه نباید کرد توی رخت
خوابتان عقبی نباشد

قم م مثل کاشان شهری ست
که جمعیت اش بقدر پنجاه
هزار نفر است کاشی کاری
مساجد قم نهایت خوش
رنک و تشنگ است

میان قم و حوض سلطان دشت
کویر است که آب آن همه اش

tabar dârad va talagrâf kha-
nây ham dârad. dar *Kāshān*
'aqrab va pasha bi qadrî fa-
râvân ast, ki misal-ash-ra hich
jam digar na dâda am. vakht-i
khabidan khub nigah bayâd
kard tuyi rakht-i khab-i tun
aqrabî na-bâshad.

Qum ham misal-i *Kāshān* shah-
rist, ki jam'iyat-ash bi qadr-
i panjah hazar nafar ast.
kashikari-yi masjid-i *Qum*
nihayat khushrang va qa-
shang ast.

mian-i *Qum* va *Houz-i Sultân*
Dasht-i Kavîr ast, ki ab-i un
hama-yash shûr ast. bayâd

caravanseries, and it also
has a telegraph-office. In
Kashan scorpions and mos-
quitoes are so plentiful, that
I have never seen the like
in any other place. At the
time of going to rest, you
must search your bed-clothes
to see that no scorpion is in
them.

Qum is also a town like *Kas-
han*, having a population of
50,000 people. The tiles on
the mosques of *Qum* are ex-
ceedingly fine in colour and
very beautiful.

Between *Qum* and *Houz-i Sul-
tan* is a *Salt-Desert*, the
water of which is brackish.

شور است باید مطارة بلغاری
 پیر از آب خورن همراه داشته
 باشید و حال در این نقطه ده
 سال است که دریاچه تشکیل
 یافته است
 از قم تا طهران راه ساخته است
 که از روی آن کانسکه میتواند
 کار بکند
 در طهران خانه کی میخواهید
 منزل بکنید
 فرتکی میدانم با هیچ کس آشنا
 نیستم
 ایرانی بنده میدانم که شما حکما
 جانی مهمان خواهید شد
 و کزنه مهمانخانه خوبی دارد

matara-yi bulghari pur az ab-
 i khurdan hamrah dashta
 bashid. va hal dar in nuqta
 dah sal ast ki daryachayi
 tashkil yafte ast.

Az Qum ta Tahrān rah-i sakhta
 ast, ki az ruyi un kalsaka
 mitavānad kar bikunad.

Dar Tahrān khāna-yi ki mi-
 khāhid manzil bikunid?

Farangi. Na-midanam, ba hich
 kas āshnā nistam.

Irāni. Banda midanam ki
 shuma hukman jai mihman
 khāhid shud, vagarna mih-
 mankhana-yi khubi dard.

You must have a leather
 bottle full of drinking-water
 with you. It is now 10 years
 ago that a lake formed it-
 self at this place.

From Qum to Tehran there is
 a made road, on which car-
 riages can go.

At whose house do you mean
 to stay at Tehran?

European. I do not know, I
 am not acquainted with any
 one.

Persian. I know for certain that
 you will be some one's guest,
 but if not, there is a good
 hotel.

تعریف پای تخت ملک محروسه
 را نخواهم کرد احوالات دار
 الخلافه طهران در سفر ناچات
 سیاحهای فرنگی بقدر کفایت
 نوشته شده است بغیر از شرح
 خود سفر دیگر هیچ زحمتی
 نیدم از طهران تا قزوین راه
 ساخته خوبست که کانسکه و
 ترمناش کار میکند اگر میل
 داشتید باشید با کانسکه
 میتوانید بروید و منازل راه
 تا قزوین از این قرار است

Ta'rif-i payitakht-i mamālik-
 i mahrūsa-rū¹⁾ na-khāham
 kard. ahvālāt-i Dār ul Kki-
 lūfa-yi Tahrūn dar safarnā-
 majāt-i seiyāhhā-yi Farangi
 bi qadr-i kafāyat navishta
 shuda ast. bi gheir az sharh-
 i khud-i safar digar hich
 zahmatī na-midāham. az Tah-
 rān tā Qazvīn rāh-i sākhta-
 yi khūbī-st, kālaska vā tu-
 rumtās kār mīkunad. agar
 meil dāshta bāshid, bā kā-
 laska mitavānid biravīd va
 manāzil-i rāh tā bi Qazvīn az
 In qarār ast:

I will not describe the capital
 of the "Protected Provinces".
 The "House of the Chali-
 fate, Tehran", has been
 often enough described in
 the European Books of
 Travel. I will not trouble
 you with anything but an
 account of the journey itself.
 From Tehran to Qazvin
 there is a good, made road,
 over which carriages and
 tarantas can go. If you
 like, you can drive in a
 carriage. The stations on
 the way to Qazvin are the
 following:

1) mamālik-i mahrūsa i. e. the "protected provinces" is the official title of the Persian Empire.

از طهران تا شاه آباد چهار فرسخ
 " چهار
 " یکنی امل چهار
 " کونده چهار
 " قزوین چهار
 در قزوین مهناخانه خوبی بزرگی
 است بامبل و اسباب و خوراکی
 همه چیز در آنجا پیدا میشود
 و خود قزوین از بلاد معظمه
 ایران است و سابقاً هم پای
 تخت بوده است میگویند اهل
 قزوین بسیار بد ذات و نادرست
 اند و این بیت مشهور است
 مار و قزوینی چو بیی مود هش

1) the French word meubles.

از Tahrān ta Shāhābād chah. f.
 Hisarak chahār farsakh
 Yangī Imām " "
 Kavanda " "
 Qazvīn " "
 Dar Qazvīn mihmānkhāna-yi
 khubī buzurgi-st, bā mubl¹)
 u asbāb, va khurāki hama
 chiz dar unjā peidā mishavad.
 Va khud-i Qazvīn az balād-i
 mu'zama-yi Irān ast va sā-
 biqan pāyitakht būda ast.
 miguyand ahl-i Qazvīn bis-
 yār bad zāt va nā-durust
 and va in beit mashhur
 ast:
 Mār u Qazvīni chu bīni mard-i
 hush,

From Tehran to Shahabad 4 fars.
 " Hisarak 4 "
 " Yangi Imam 4 "
 " Kavanda 4 "
 " Qazvin 4 "

In Qazvin there is a good, big
 Hotel, with furniture and
 other things, and you can
 get any kind of food there.
 Qazvin itself is an important
 Persian town, and was for-
 merly the capital of Persia.
 They say that the inhabitants
 of Qazvin are great ruffians
 and rascals, and the following
 verse is well known:

«If you see a serpent and an inha-
 bitant of Qazvin, oh wise man!

مار را بگذار و قوی بی بکش

از قویین تاراشت بجهت ارتفع
کوهها عبور و مرور ترمتمس نقدا
غیر ممکن است خصوصاً میان
مزعه و پای چنار کوتل بلندی
است موسوم به خزان که
عبور از آن بمال و مردم خیلی
صدمه میزند

منزلهای راه رشت از این قرار
است

از قویین تا مزعه پنج فرسخ
پانچنار پنج
منجیل چهار
رستمآباد پنج

»Mār-rā bugār u Qazvin bi
kush.”

Az Qazvin tā Raskt bi jihat-i
irtifa‘i kuhā ‘ubūr u mu-
rūr-i turumtās naqdan gheir
mumkin ast, khustusan miān-i
Masra‘a va Pāichinār kūtal-i
bulandī-st mousum bi Khar-
zān ki ‘ubūr az an bi māl
va mardum kheilī sadama
mīzanad.

Manzilhā-yi rah-i Rasht az in
qarār ast.

az Qazvin tā Masra‘a panj fars.
Pāichinār ” ”
Manjil chahar ”
Rustamābād panj ”

»Leave the serpent alone, but
kill the inhabitant of Qaz-
vin.”

From Qazvin to Rasht, on ac-
count of the height of the
mountains, the going to and
fro of carriages and taran-
tasses is at present impossi-
ble; especially between Mas-
ra‘a and Paichinar, where
there is a high pass called
Kharzan, the crossing of
which causes great discomfort
to man and beast.

The stations on the Rasht road
are the following:

From Qazvin to Masra‘a 5 fars.
Paichinar 5 ”
Manjil 4 ”
Rustamabad 5 ”

كهلم پنج فرسوخ
رشت شش فرسوخ

در منزل مزرعه يك جانورق پيدا
ميشود مشهور به مله ياكنه از
جنس سلس است و ۳۰ اورا
غريب گز ميگويند جهت اينكه
يك نوع سى دارد كه اگر
بوى ها را بگزد اصلا اثر نميكند
اما اگر غريار كزيد اثر سختى
مينمايد و گاهى منجر بهلاكى
ميشود بهمين وجه آنجا
نخوابيد

قريب بقرية منجيل بكنار سفيد
رود ميرسيد رود خانه خيلى
عريض عيلى است پلى سنگى

Kuhdum panj fara.
Rasht shish "

Dar manzil-i Masra'a yak jan-
vart peida mishavad, mash-
hur bi malla ya gana. az
jins-i sās ast va ham urā
gharīb-gaz miguyand, bi jihat-
i inki yak nou' sammi dard,
ki agar burihā-rā bigazad,
asla asar na-mikunad, amma
agar ghurabā-rā gazid, asar-i
sakhti minanxayad va gāhī
munjar bi halakat mishavad.
bi hich vajh unja na-khābid!

Qarīb bi qarya-yi Manjil bi
kanār-i Safidrūd mirasid rud-
khāna-yi kheilr 'ariz-i 'ami-

Kuhdum 5 fara.
Rasht 6 "

In the station of Masra'a an
insect is found, known as
"malla" or "gana". It is a
kind of bug, which is also
called "gharīb gaz", (biter of
strangers), because it has a
kind of poison, which never
harms the natives, if they
get bitten. But if this insect
bites a stranger, it does
much harm, and is some-
times the cause of death. Do
not on any account stay the
night there!

Near the village of Manjil you
reach the banks of the Sa-
fidrud river. The river is

که در آنجا روی آب بسته
 بودند چند سال قبل از شدت
 سیلاب تماماً خراب شده بود
 حالا درست کرده‌اند بنده در
 آن سفر با کرجی عبور کرده
 بودم بواسطه کثرت آب و شدت
 باد بیم غرق شدن بود

درباب باد که در منجیل میوز
 اعلی‌حضرت ناصر الدین شاه
 در مسافرت نامه اول فرنگستان
 چنین تحریر فرموده اند که
 از عجایب و بدایع اینکه در
 این منزل در هر فصل که
 باشد نزدیک عصر باد شدیدی

qī-st. pul-i sangī, ki dar unja
 rū-yi āb basta budand, chand
 sal qabl az shiddat-i seilāb
 tamāman kharāb shuda bud.
 hālā durust kardā and. banda
 dar ān safar bā karajī 'ubūr
 kardā budam. bi vāsita-yi
 kasrat-i āb va shiddat-i bād
 bīm-i gharq shudan bud.

Dar hāb-i bād ki dar *Manjil*
 mivazad, A'lahazrat-i *Nāsir*
ad dīn Shāh dar musāfarat
 nāma-yi avval-i *Farangistān*
 chūn tahrīr farmuda and,
 ki az 'ajāyib va badāyī' inki
 dar īn manzil, dar har fasl
 ki bāshad, nazdīk bi 'asr

very broad and deep. The
 stone bridge, which had been
 built across the water several
 years before, had been com-
 pletely destroyed by the vio-
 lence of a flood. Now it has
 been re-built. I (the slave)
 at that time crossed in a boat.
 On account of the quantity
 of water, and the strength
 of the wind, we were in
 danger of being drowned.

Concerning the wind which
 blows at *Manjil*, His Majesty
Nasir ad din Shah, in the
 description of his first journey
 to Europe, has written: Among
 the marvels and wonders of
 this place, is this: that at
 whatever season it may be,

میوزن بطوری ساخت و شدید
است که درختهای زیتون که
در اینجا رسته است یک سر
بطرفی که یک میوزن کوچ و
متنایل گشته است

از منجیل که اول خاک کیلان
است هه جا رو بشمال میروید
تا قریب کهلن دست چپ
کو و دست راست رو خانہ
است کوههای سنگی و خاکی
مرتفع بسیار مهیب و سراسیم
طرفین راه است

بعد از گذشتن از قصه رودبار

bād-i shadrī mīvazad, bi
tourī sakht va shadrī ast,
ki dirakthā-yi zeitūn, ki dar
injā rusta ast, yak sar bi
tarāfi ki bād mīvazad, kaj
va mutamāyil gashta ast.

Az *Manjil*, ki avval-i khāk-i
Gilan ast hama jā ru bi sha-
māl mīravād. tā qarīb-i *Kuh-*
dum dast-i chap kuh va dast-i
rust rūdkhāna ast. kuhā-yi
sangī va khākī-yi murtafi-i
bisyar muhib va sarāshib
tarafein-i rāh ast.

Bād az guzashtan as qasaba-

a strong wind blows every
afternoon; it is so strong and
violent that the olive-trees
which grow there, are all of
them crooked and bent over
towards the direction in which
the wind blows."

From *Manjil*, which is the
beginning of the province of
Gilan, you go all the way
in a northerly direction. Till
you approach *Kuhdum* you
have the mountains on your
left, and the river on your
right. Rocky, sandy, high,
imposing and steep over-han-
ging hills are on both sides
of the way.

After passing through the vil-

lage of *Rudbār*, which, like the garden of *Iram*, is green, cheerful, cultivated, and full of trees and flowers, the road leads into the wood. On both sides of the way there are hills covered with forests. Coal-burners have cut down the forest-trees in many places, and have made char coal out of them. It is several years ago now since I saw this road; they must have cut down more trees by now and have made the forest bare. Although in many places there is deep morass, yet it is a lovely spot.

yi *Rudbār*, ki mial-i bagh-i *Iram* ¹⁾ sabz u khurram va ābād va pur dirakht va pur gul ast, rāh bi jangal minfatad, va tarafein-i rāh ham kuhā pushida az jangal ast. zughalsāzha aghlab-i ashjār-i jangal-rā burrida zughal karda and. az chand sāl qabl ila hāl, ki in rāh-rā dida budam, ashjār-izīd andakhta jangal-rā khāl karda and. agarchi bāz jsh bātlaq-i sakhti-st, bāz kheilr jā-yi bā safāyī-st. dirakhtā-yi *mow-i*

که مثل باغ ارم سبز و خرم
و آباد و پر درخت و پر گل
است راه جنگل میبافتند و
طرفین راه هم کوهها پوشیده از
جنگل است زغالسازها اغلب
اشجار جنگل را بریده زغال
کرده اند از چند سال قبل
الی حال که این راهرا دیده
بودم اشجار زیاد انداخته
جنگلرا خالی کرده اند اگرچه
بعضی جاها بطلای سختی
است باز خیلی جایی با
صفاتی است درختهای مو

1) A fabulous garden much praised by Arabic and Persian poets.

جنگلی طبیعتاً روی درختهای
 نارون وغیره کشیده شده
 است از همه جا چوبها وآب
 شاره‌ای بسیار صاف از بالای
 کوه می‌ریزند همه آنها سفید
 رود ریخته منصب دریای خزر
 میشود

از جایی که کوهستان تمام
 میشود که اسم آن نقطه امل
 زاده هاشم است خیابان
 دولتی خیلی خوبی است اما
 بعضی جاهای تعمیر لازم دارد
 اهل آن ولایت اکثر محنت

jangal tabiatan ru-yi di-
 rakhtā-yi nāroon va gheira-
 kashida shuda ast. az hama
 jā jubha va ābshārā-yi bis-
 yar sāf az balā-yi kuh mi-
 rizand. hama-yi ābha bi *Sa-
 fidrūd* rikhta munsabb-i *Da-
 ryū-yi Khazir* mishavad.

Az jā-yi ki kuhistan tamām
 mishavad, ki ism-i ān nuqta
Imāmsāda Hāshim ast, kha-
 bān-i doulāt-yi kheikl khubr-
 st, amma baʿz jahā taʾmir
 lazim darād. ahl-i un vilāyat
 aksar takht-i ravan nishasta

Wild vines have sprung up
 and covered the *elms* and
 other trees. Everywhere there
 are brooks, and very clear
 water-falls, which flow from
 the summit of the hills. All
 these waters flow into the
Safidrūd and then into the
Caspian Sea.

Just where the mountains end,
 the spot being named *Imam
 zada Hashim*, there is a very
 good state-road, but in some
 places it wants repairing. The
 inhabitants of this province
 mostly travel in a litter¹).

1) The "*takht-i ravan*" (travelling-throne), is generally carried between two mules.

روان نشسته سفر میکنند بنده
 هرگز از این جور مسافرت
 خوش نمیاید تکان سخت
 روان بمن خیلی صدمه میزند
 آب وهوی کیلان مثل هند کم
 و تر و خفه است و مورت امراض
 سختن است چند نفر از
 دستهای من در رشت ناخوش
 شده تب کرده اند

فرنگی مکر خود شهر رشت
 لب دریای طبرستان واقع
 است

ایرانی خیر از رشت تا پیر بازار
 یک فرسخ بیشتر راه است از آنجا
 سوار کرجی شده میروید تا انزلی

safar mikunand. banda har
 giz az in jur musafirāt khush-
 am na-mi'yad. takan-i takht-
 i ravan bi man kheili sadama
 mizaned.

Ab u hava-yi Gilān mial-i
 Hind garm u tar u khafa ast,
 va mūris-i amraz-i sakht ast.
 chand nafar az dustha-yi man
 dar Rasht nakhush shuda tap
 karda and.

Farangī. Magar khud-i shahr-i
 Rasht lab-i Daryā-yi Taba-
 ristūn vāqi' ast?

Irānī. Kheir, az Rasht ta Pira
 Bāzūr yak farsakh bishtar rāh
 ast. az unja savār-i karaji
 shuda miravid ta Anzali.

I do not at all like this mode
 of travelling. The shaking of
 the litter causes me much dis-
 comfort.

The climate (water and air)
 of Gilan, like the Indian
 climate, is warm, damp and
 oppressive, and is the cause
 of many severe illnesses. Se-
 veral friends of mine became
 ill at Rasht and had fever.

European. Is the town of Rasht
 itself situated on the shores
 of the Caspian Sea?

Persian. No, from Rasht to
 Pira Bazaar it is more than
 one farsakh. From there you
 go by boat to Anzali.

شهر انزلی سر نیم جزیره در دهانه
مرداب افتاده است که یک
طرف دریای بزرگ و طرف
دیگرش دریای کوچک است
کشتی های بخار میل روسیه
نزدیک انزلی لنکر میاندازند
و به استرا که سرحد ایران و
روس است رفته از آنجا به
لنکران و به بادکوبه میروند

از بادکوبه میتوانید سور
کالسکه بخار شده به تفلیس
و بیاطوم بروید از باطوم تا
اودیسسه یا اسلامبول کشتی
بخار کار میکند و از اودیسسه
و اسلامبول راه آهن است تا
ولایت شما

Shahr-i Anzālī sar-i nīm-jazīra-
yi, dar dabana-yi Mordāb
aftāda ast, ki yak taraf
daryā-yi buzurg va taraf-i
digar-ash daryā-yi kuchik
ast. kashthā-yi bukhār mi-
i Rūsia nazdik-i Anzālī lan-
gar mi-andāzand va bi Astarā,
ki sarhadd-i Irūn va Rūs ast
rafta az unja bi Lankurān
va bi Bādkūba miravad.

Az Bādkūba mitavānd savar-i
kalaska-yi bukhār shuda bi
Tiflis va bi Bātūm biravid.
Az Bātūm tā Udāsa yā Is-
lāmbul kashthi-yi bukhār kar
mikunad va az Udāsa va Is-
lāmbul rah-i āhan ast tā vi-
lāyat-i shumā.

The town of *Anzali* is situa-
ted on a peninsula at the
mouth of the *Lagoon*. On one
side is the open sea, on the
other the lagoon.

Steamers belonging to *Russia*
anchor in *Anzali*, then go to
Astara, which is the Russo-
Persian frontier. From there
they go to *Lankuran* and to
Baku.

From *Baku* you can take the
train and go to *Tiflis* and to
Batum. Ships sail from *Batum*
to *Odessa* or to *Constanti-
nople*. From *Odessa* or *Con-
stantinople* there are trains
to your country.

از تَقْلِیس م سوار کالسکه اسپه
تا ولای قفقاز میتوانید
بروید و از آنجا بهمه جا تا
فَرَنگِسْتان
راه دیکری م از بلد کوبه هست
سوار هان کشتی که از انزلی
آمدید بشهر حاجی ترخان
دهنه رودخانه لولکا میرسید
کشتی دیکر شمارا به تساریتسین
که استاسیون راه آهن است
میرساند راه آهن میل روسیه
از راه مسکو و پطر تا همه
جای فَرَنگِسْتان میرود .

As *Tiflis* ham saṣar-i *kelaska-*
yi aspi tā *Vlādī qafqās* mī-
tavanīd biravid va as unja
bi hama jē tā *Farangistān*.

Rah-i digar ham as *Bādkāba*
hast. saṣar-i hamun kashī,
ki as *Anzālī* amādīd bi shahr-
i *Hājī Tarkhān*, dahana-yi
rudkhāna-yi *Volgā* miravid.
kashī-yi digar shumā-ra bi
Tsaritsin ki istāshun-i rah-i
āhan ast, mirasnad. rah-i
āhan māl-i *Rusīa* az rah-i
Muskū va *Pitr* tā hama jā-
yi *Farangistān* miravad.

From *Tiflis* you can also go
by carriage to *Vladikavkas*,
and from there to any place
in *Europe*.

There is yet another way from
Baku. With the same ship,
with which you sailed from
Anzali, you can reach the
town of *Astrakhan*, at the
mouth of the *Volga*. Another
ship brings you to *Tsaritsin*,
which is a railway-station.
The *Russian* railway takes
you via *Moscow* and *St. Peters-*
burg to any place in *Europe*.

روزی کسی ده تا کوسفند با
 یک کاغذ بتوسط نوکر برای
 دوست خودش تعارف فرستد
 آن نوکر یکی از آن کوسفندها را
 در بین راه درزیید و نه
 تالی آن را با کاغذ پیش
 دوست آفایش آورد وقتی که
 آن پاکت را باز کرد خواند
 دید که ده کوسفند نوشته
 شده است کوسفندها را که
 شمرده دید نه تا است از حامل
 کوسفند پرسید اینها نه کوسفند
 است حامل جواب داد چه

Buzi kasr dah tæ gusfand bæ
 yak kaghas bi tavassut-i
 noukar barāyi dust-i khud-
 ash ta'aruf faristad. An nou-
 kar yakī az an gūsfandhāra
 dar bein-i rah duzdīd va nuh
 tæ-yi un-ræ bæ kaghas piāh-i
 dust-i āgha-y-ash avurd.
 Vakhtri-ki an pakat-ræ vāz
 kardā khund, did ki dah gus-
 fand navishta shuda ast. Gus-
 fandhāra ki shumurd, did
 nuh tæ-st. Az hamil-i gusfand
 porsīd: "māh nuh gusfand
 ast?" hamil javāb dād: "chi
 'arā kunam? nuh tæ bāshad".
 Guft: 'dar kaghas dah tæ

Once somebody sent ten sheep
 with a note by a servant as
 a present to his friend. This
 servant stole one of those
 sheep on the way and brought
 nine of them with the note
 to his master's friend. When
 that (friend) opened the en-
 velope and read it, he saw
 that ten sheep had been writ-
 ten. When he counted the
 sheep he saw there were nine.
 He asked the man who brought
 the sheep: "Are these (only)
 nine sheep?" The bearer
 answered: "What can I say?
 there may be (only) nine".

عرض کنم نعتا باشد گفت در
 کلفند ده تا نوشته شده است
 باز حامل جواب داد چه عرض
 کنم ده تا باشد آن شخص
 پیش خود خیال کرد که این
 نوکر شاید آتم خوبی است
 میان نه و ده تا فرق
 میدهد پس برای اینکه خوب
 نوکر حالی کند که نه تا
 غیر از ده تا است ده نفر از
 آتمهای خودش را صدا کرده
 بان مود که گفت اینها را بشمار
 نوکر شمرده پرسید چند نفر
 هستند گفت ده تا گفت
 بسیار خوب حالا اینها را
 کدام یک برونند بگو
 کوسفند بگوید ببینی چند
 تا از کوسفندها کم است

naviahta shuda ast". Bas he-
 mil javab dad: "chi 'arz
 kunam? dah ta bashad". Un
 shakhs pish-i khud kheyl
 kard, ki in noukar shayad
 adam-i kharist mian-i nuh
 ta va dah ta farq na-midahad.
 Pas, barayi inki khub bi
 noukar hal-i kunad, ki nuh
 ta gheir as dah ta-st, dah
 nafar az adambha-yi khudash-
 ra sadh karda bi un mardaka
 guft: "inlara bishumar"!
 noukar shumurd. Porsid
 chand nafar hastand"? guft:
 "dah ta" guft: "bisyar khub!
 hale inha har kudam yak
 yak biravand, yak gusfand
 bigrand, bi-bini chand ta
 az gusfandha kam ast". pas

(The other) said: "In the let-
 ter is written *ten* sheep". Again
 the bearer answered. "What
 can I say? There may be *ten*".
 That man thought to himself:
 "This servant is perhaps an
 idiot (lit: ass-man) and does
 not distinguish between *nine*
 and *ten*. Therefore, in order
 to make the servant well un-
 derstand that *nine* is different
 from *ten*, he called ten of his
 people and said to that man:
 "Count these". The servant
 counted them. He then asked:
 "How many are they"? He
 answered; "ten". He said:
 "Very well! now let every one
 of these singly go and lay
 hold of one sheep, so that

پس آن ده نفر يك يك رفته
يك كوسفند گرفتند دهی
كوسفند نداشت آن شخص
بنوكر گفت ببین آدم‌ها ده
تا هستند همین طور كه خونت
شمردی اگر كوسفندها ده تا
باشند باید هر کدام يك كوسفند
داشته باشند پس از این قرار
كوسفندها نه تا است نوكر
باز گفت چه عرض كنم نه
تا باشد گفت پس چرا آدم
دهی بی كوسفند ماند گفت
انها كه هر کدام كوسفند
گرفتند زنك بودند آن دهی

an dah nafar yak yak rafta
yak gusfand giriftand. da-
humi gusfand na-dasht. Un
shakhs bi noukar guft: "Bi-
bin adamha dah ta hastand,
hamintour ki khudatahumur-
di. Agar gusfandha dah ta
beshad, bayad har kudam
yak gusfand dashta bashand;
pas az in qarar gusfandha
nuh ta-st". Noukar bas guft:
"chi 'arz kunam? nuh ta ba-
shad". guft pas chira adam-i
dahumi bi gusfand munda?
guft: "unha ki har kudam
gusfand giriftand, zarang
budand. un dahumi tambal

you may see how many sheep
are missing". So these ten
men went and each one caught
hold of a sheep, (only) the
tenth had no sheep. That man
said to the servant: "Look
here, there are ten men, as
you have counted them your-
self. If there were ten sheep,
each one of the men ought
to have one sheep. Now, ac-
cording to this there are *nine*
sheep". The servant again
said: "What can I say? Let
them be *nine*". (The other)
said: "Then why has the
tenth man remained without
a sheep?" He answered:
"Each of those who caught a
sheep was quick, the tenth

تنبیل بود اگر تنبیل نبود او
هم یاک کوسفند کیوش می
آمد این تقصیر بنده نیست
تقصیر تنبیلی خویش است

حکایت ۲

ترکی شتر خویش را سوار شده
بشوی رفت و در آنجا قدری
کندم خرید چون آن کندم
بقدر یاک بار نبود کندم عارا
در یاک لنکه ریخت و در لنکه
دیگر سهوزن کندم سنک
کذاشت و هر دو لنک را بار
شتر کرده مهار شتر را گرفته
پیمانه از شهر بیرون آمد

bud; agar tambal na-bud,
u ham yak gusfand gir-ash
miamad. In taqir-i banda
nist, taqir-i tambal-yi khu-
dash ast.

Hikāyat-i duyum.

Turki shutur-i khudash ra sa-
var shuda bi shahri raft va
dar unja qadri gandum kha-
rid. Chun an gandum bi
qadr-i yak bar na-bud, gan-
dumhara dar yak linga rikht
va dar linga-yi digar, ham-
vazn-i gandum; sang guzash
va har du linga-ra bar-i shu-
tur karda mahar shutur ra
girifta pada as shahr birun

man was slow; if he had not
been slow, he too would have
caught hold of a sheep. This
is not the slave's (my) fault,
it is the fault of his own la-
siness.

Anecdote No. 2.

A Turk, having mounted his
own camel, went to town and
there bought some wheat.
As the wheat was not enough
to make up one load, he put
all the wheat in one saddle-
bag, and in the other he put
stones of the same weight as
the wheat.

Having placed both loads on
the camel's back, he took the

قدري راه كه طتى كرد يك
 نفر پياده ديگر ياد رسيد از
 او پرسيد كه بار شترت چه
 چيز است ترك جواب داد كه
 يك لنكه بار شتر كندم است
 و لنكه ديگر سنك آن شخص
 پياده به آن شتردار گفت
 شترت را بخوابان يك كارى با
 اين بار شتر بكنم كه هم بار
 شترت سبك بشود و هم خردت
 سوار بشوى و پياده راه نبرى
 شترت را شتر خوابانيد
 آن پياده تلم آن سنك ها

amad. Qadri rah ki tai kard,
 yak nafar piada-yi digar bi
 u rasid.
 As u پرسید, ki: "bar-i shu-
 tur-at ohi chiz ast"?
 Turk javab dad ki "yak linga-
 yi bar-i shutur gahdum ast
 va linga-yi digar sang".
 An shakhs-i piada bi un shu-
 turdar guft: "Shutur-ra bi-
 khaban! yak kari ba in bar-i
 shutur bikunam, ki ham bar-
 i shutur-at sabuk bishavad,
 va ham khud-at savar bishavi
 va piada rah na-ravi". Shu-
 turban-i Turk shutur-ra kha-
 band. An piada tamam-i

camel's rope and walked out
 of the town.
 Having gone a little way, he
 met a man on foot.
 This man asked him. "What
 is your camel's load"?
 The Turk answered "On one
 side is wheat and on the other
 side are stones".
 The man on foot said to the
 owner of the camel: "Make
 your camel lie down! Let me
 arrange this load in such a
 way, that not only your ca-
 mels' burden should become
 light, but that at the same
 time you should be able to
 ride and not go on foot". The
 turkish camel-driver made
 the camel lie down. The tra-

را بیرون ریخت نصف آن
 کندم را در لنگه دیگر ریخت
 و ثانیاً بار شتر کرده بشتبان
 گفت حالا خونت م سوار شو
 شتریان باخشدحالی سوار شد و
 از هوش و عقل آن پیله
 متحیر بود بعد از اینکه
 قدری راه رست از پیله
 پرسید شما با این هوش و
 کمال چقدر شتر دارید جواب
 داد هیچ شتریان خیال کرد
 که شاید کوفند زیاد دارد
 پرسید چه قدر کوفند داری
 باز جواب داد هیچ پس
 پرسید چه قدر پهل و دولت

an sang-ha-rā birun rīkht,
 nīaf-i an gandum-rā dar linge-
 yi digar rīkht va sanīan bār-i
 shutur karda bi shuturban
 guft: "Hāla khudāt ham sa-
 vār shou". Shuturban bā
 khushhalī savār shud va az
 hush u 'aql-i an piāda mu-
 taheyir būd. Bā'd az inki
 qadrī rah raft, az piāda pur-
 sid: "Shumā bā in hush u
 kamāl chi qadr shutur dārd"?
 javāb dād: "hičh". Shuturban
 kheyal kard ki shāyad gus-
 fand-i zīād darād; pūrsid:
 "chi qadr gusfand dārī"? bāz
 javāb dād: "hičh". Pas pur-
 sid: "Chi qadr pul u دولت

veller threw out all the sto-
 nes, and put half of the
 wheat into the other saddle-
 bag. Secondly having put up
 the loads, he said to the ca-
 mel-driver: "Now you can
 also ride".

The camel-driver joyfully moun-
 ted and was astounded at the
 cleverness and intelligence of
 the traveller. After having
 gone a short way, he asked
 him: "You who are so clever
 and wise, how many camels
 have you?"

He answered: "None". The ca-
 mel-driver thought that he
 must have many sheep, and
 asked: "How many sheep have
 you?" Again he answered:

داری جواب داد هیچ ندارم
 و مرد فقیری هستم شتریان
 بشنیدن این حرف زود از
 شتر پیاده شده شتر را
 خوابانید و کندم را در یک
 لنگه ریخت باز لنگه دیگر را
 از سنک پر کرده خوش پیاده
 با شتر میرفت پیاده گفت چرا
 اینطور کردی جواب داد که
 علم و دانائی مشغول است
 و سبب بد بختی است اگر
 مشغول نبود تو بلیک ما این
 هوش خیلی شتر و رمه داشته
 باشی و بار شتر را بصورت اول

dar"? Javāb dād: "Hiç na-
 daram va mard-i faqr-i has-
 tam". Shutrban bi shanidan-
 i in harf zūd az shutur piāda
 shuda shutur-rā khābanid va
 gandum-rā dar yak linga
 rikht; bāz linga-yi digar-rā
 az sang pur karda, khudash
 piāda bā shutur miraft. Piāda
 guft: "chirā intour kardī"?
 Javāb dād ki: "ilm u dānāi
 mash'um ast" va sabab-i bad-
 bakhir-st. Agar mash'um na-
 bud, tu bayād bā in hush
 kheilr shutur va rama dashta
 bāshī, va bar-i shutur-am rā

"None" Then the other as-
 ked. "How much money and
 wealth do you possess"? The
 wanderer answered "I have
 nothing, I am a poor man".
 The camel-driver, having heard
 these words, quickly got off
 the camel, and made him lie
 down. He then put back all
 the wheat into one saddle-
 bag, filled the other bag
 with stones and went on
 walking by his camel's side.
 The other traveller said: "Why
 did you do this"? He answe-
 red: Science and wisdom
 are of bad omen and bring
 ill-luck. If they did not
 cause ill-luck, you would,
 with your cleverness, possess

کردم ترسیمم که مبادا از
نکبت علم تو یک بد بختی
و بلائی من و شتر من بپوشد

bi surat-i avval kardam, tar-
sīdam ki mabada as nikbet-i
'ilm-i tu yak badbakhshi va
bala'i bi man va shutr-i man
birasad.

many camels and flocks. So
I have replaced my camel-
load as it was, for I fear
that through the misfortune
of your cleverness an adver-
sity or calamity will befall
me and my camel.

حکایت ۳

Hikāyat 3.

Anecdote No. 3.

یک شیرازی بهصفهان آمده
شنیده بود که در آنجا جیب
بر بسیار هستند قدری چینی
شکسته بصورت پهل درخت
کرده در جیب خویش ریخت
و هر روز در بازار اصفهان راه
میرفت منتظر بود که یک
جیب بر جیب او را ببرد
تا کل بخورد لیکن جیب

Yak Shirāzi bi Isfahān amada
shamāda bud ki dar unja jīb-
burr bisyar hastand. Qadri
chīni-yi shikasta bi surat-i
pul durust kardā dar jīb-i
khudash rikht va har ruz
dar bazār-i Isfahān rah mi-
raft; muntazir bud, ki yak
jīburr jīb-i ura biburrad, ta
gul bikhuread. Līkan jīb-i ura

A man from *Shirās* had come
to *Isfahān* and had heard that
there were many pickpockets
there. He made some broken
china into something resem-
bling money, put it into his
pocket and walked about every
day in the bazaars of *Isfa-*
hān; waiting for a pickpocket
to pick his pocket and be de-
ceived.

اورا هیچ نیویسند و روی در
 جاشی با چند نفر اصفهانی
 نشسته بود گفت من شنیده
 بودم که در اصفهان جیب‌بر
 فراوان است و حالا متذکر است
 که پول زیاد در جیب دارم و
 چه جام گردش کرده ام هنوز
 نتوانسته اند جیب مرا ببندند
 یکی از آن اصفهانیها گفت
 ای بیچاره ده دهنه آذوقه
 در جیب تو بود در آوردم
 ندیدم که چه چیزی شکسته
 است باز توبیش گذاشتم و
 تو نفهمیدی

hich na-burriand. Ruzi dar
 jai be chand nafar Isfahani
 nishesta bud. Guft: "Man
 shanida budam, ki dar Isfa-
 han jibburr faravan ast va
 hals muddati-st ki pul-i shad
 dar jib daram va hama ja
 ham gardiah karda am; ha-
 nuz na tavanista and, jib-i
 mara biburriand. Yaki az an
 Isfahaniha guft: "ei bi-chara!
 dah dafa unchi dar jib-i tu
 bud dar svurdam; didam ki
 hama chini-yi shikasta ast,
 bax tu-yash guzashtam va tu
 na-fahmid.

But his pocket was not picked.
 One day he was sitting with
 some people of Isfahan and
 said: "I have heard that there
 are a great many pickpockets
 at Isfahan and now for some
 time past I, have had much
 money in my pocket and have
 also walked about everywhere;
 as yet they have not been able
 to pick my pocket. One of
 those Isfahanis said: "My
 good fellow! ten times have
 I taken out what you had
 in your pocket; I saw it was
 only broken china and put
 it in again and you did not
 notice it".

Extracts from Nasir ed-Din Shah's Diaries.

بیان راه آهن

کالاسکه های راه آهن از کالاسکه
های مخصوص امپراطور بود
بسیار خوب و وسیع و مرتین
و اطاقهای متعدد از سفرخانه
و خوابگاه و اطاق پذیرائی همه
مرتین بچراغ و میز و صندلی
و تخت و نیم تخت کالاسکه ها
همه بهم وصل بود بطوری که
به جمیع کالاسکه ها میشد
رفت و آمد اشخاصی که در
کشتی قسطنطنین با ما بودند
در کالاسکه ما نشسته و
شاهزاده گلن و سایرین با یکدسته

Beyân-i rah-i âhan.

Kalaskah-yi rah-i âhan az
kalaska-ha-yi makhsus-i Im-
parâtur bud, bisyar khub va
vasa' va muzeiyan; va utâq-ha-
yi muta'addad az sufra-khana
va khâbgâh va utâq-i pazirai
hama muzeiyan bi chirâgh va
miz va sandali va takht va
nim-takht. Kalaskah hama
bi ham vasl bud, touri-ki bi
jamf-i kalaskah mishud raft
u amad. Ashkhasi-ki dar
kashtri-i "Qustantin" ba ma
budand, dar kalaska-yi ma
nishasta, va shahzadagan va

Description of a train.

The railway carriages were a
special train of saloons for
the use of the Emperor, and
very handsome, spacious, and
beautifully fitted up. They
contained many different
apartments, dining-saloons,
sleeping-carriages, reception-
saloons, all furnished with
lamps, tables, chairs, sofas, and
couches. They all communi-
cated with one another, so
that one could pass from end
to end of the train. Those
of our suite who accompanied

کالاسکده دیگر از عقب میآمدند
اول مرتبه است که بکالاسکده
بخار می نشینیم بسیار خوب
و راحت است ساعتی پنج
فرسنگ راه میرود

رود خانه نوا

رود خانه نوا از سمت شمال
بطرف بطرف ملین جنوب و
مشرق جاری و خیلی رود
خانه عظیمی است کشتی
بخار بزرگ در آن کار میکنند
هر روز پارچههای یخ زبلا
مانند کوه از شمال میآید که

asrtn ba yak dasta-yi kulas-
ka-yi digar aš 'aqab mīrma-
dand. Avval martabai-st ki
bi kulaska-i bukhār minishi-
nim. Bisyar khub va rahat
ast. Ša'ati panj farsang rāh
mīravad.

Rudkhāna-yi Navū.

Rudkhāna-yi Navū az samt-i
shumāl-i Pitr bi taraf-i mā-
bein-i junub va mashriq jārī
va kheili rudkhāna-yi 'azīmī-
st. Kashi-yi bukhār-i buzurg
dar un kār mīkunand. Har
rūz pārchahā-yi yakh-i zind,
mānand-i kuh az shumāl mīā-

us on board the "Constantine"
were placed in the same sa-
loon with ourselves; our
princes and the rest following
in a separate train. This is
the first time we travel on
a railway, and very nice and
comfortable it is; it goes five
leagues in an hour.

The river Neva.

The river *Neva* flows from the
north of St Petersburg in
a south easterly direction;
and is a very large river.
Large steamers navigate it.
Every day many pieces of
ice like mountains are brought
down by it from the north,

بسیار صاف و خوب مثل یخ
 تزیینات البر است میکنند
 آب نوا سالم نیست امپراطور
 مزار از آشامیدن آن منع
 میکرد یکطرف رود خانه عارفی
 است که منیل ما است و طرف
 مقابل قلعه کهنه است که در
 ایام پطر کبیر ساخته اند
 کلیسائی در وسط قلعه است
 مناره و میل بلندی از طلا دارد
 مقبره سلاطین روس در آنجا است
 ضرابخانه دولتی هم در قلعه
 است کوچهای پتر بزرگ با
 گاز روشن میشود

rad, ki biyār sāf u khub
 misl-i yakh-i Tūchāl-i Alburz
 ast. Miguyand āb-i Navā sā-
 lim nist. Imparātūr ham mūrā
 az khurdan-i un man' mīkard.
 Yak taraf-i rūdkhūna 'imā-
 ratī-st ki manzil-i mūt, va
 taraf-i muqābil qal'a-i kuhna-
 st ki dar ayyūm-i *Patar Ka-*
bār sākhta and. Kal'sāyī dar
 vasat-i qal'a ast; manāra va
 mīl-i bulandī az tilā dārad,
 va maqbara-yi salātin-i Rūs
 dar un jā-st. Zarrāb-khāna yi
 doulatī ham dar qal'a ast. —
Kuchahā-yi Patarburg bā
 gāz roushan mīshavad.

which are extremely pure and
 beautiful, like the ice on the
 mountain Tūchāl in the El-
 burz. It is said that the wa-
 ter of the Neva is not whole-
 some, and the Emperor cau-
 tioned us against drinking it.
 On one side of the stream is
 the palace in which we have
 our quarters, and on the other
 side is the old fort built in the
 time of Peter the Great, within
 which there is a church with
 a high tower and spire of gold.
 The tombs of the sovereigns
 of Russia are in that church.
 The mint of the Government
 is also within the fort. — The
 streets of St. Petersburg are
 lighted with gas.

*The Russian and German
frontier.*

In these regions everything became changed, — the men, the country, the carriages, the food, etc. The populousness and cultivation in the land of the Prussian are greater than in Russia. Whenever I looked out there were villages, houses, men, horses, oxen, mares, sheep, meadows, sown fields, water, and flowers of all colours. We crossed many rivers. Human improvements of charming aspect came in sight, near and afar. And so we came to a station. The train stopped; the Grand-

Sarhadd-i Rus u Almān.

Dar in sarhadd vas'-i hama chiz az adam va zamīn va khalaka va khurākī va gheira taghyr kard: Abadi-yi khaki i Prus az Rusia bishtar ast. Har chi nigah mikardim diha, khana, adam, asp, madan, gav, gusafand, chaman, zar'at, ab, gulha-yi alvan bud. Az rudkhana-yi zind guzashtim. Abadiha-yi biayar pakiza az dur u nazdik peida bud ts rast-dim bi yak istadim. Sadr a'zam bi khalaka-yi ma-

سوحده روس و آلمان

در این سرحد وضع همه چیز از آدم و زمین و لاشک و خوراکی و غیره تغییر کرد آلمانی خاک پروس از روسیه بیشتر است هرچه نگاه میکردیم ده خانه آدم اسپ مادیان گاو کوسفند چمن زراعت آب کلهای الون بود از رودخانه وادی گذشتیم آبادیهای بسیار پاکیزه از دور و نزدیک پیدا بود تا رسیدیم بیک استادیون ایستادیم صدر اعظم بکالساکت ما آمد تلگرافچی پروس

تلگراف زبانی از طهران بد
خوانده شد لامد لله اخبار
خوب داشت باز براه اقتادیم

چون کلسکه بخار بسیار تند
میرفت از سر حد روس بود
ساعت و نیم کشید تا رسیدیم
بشهر کنیکس بود که یکی از
شهرهای روس و دیریای بلتیک
بسیار نزدیک است رود خانه
عظیمی از وسط این شهر
میکدزد که امش هرزل است
کشتی بخار تجارتی از دریا تا
وسط شهر میبرد و میبرد شهر

amād; talagrafah-yi Prus ta-
lagraf-i zendr az Tahrān dad.
Khunda shud; alhamdu lillāh
akhbar-i khub dasht. Bāz bi
rah uftādīm.

Chun kalsaka-yi bukhār bisyār
tund miraft, az sarhadd-i Rus
du as'at u nim kashid, ta ra-
sūdīm bi shahr-i Königsberg,
ki yakī az shahrh-yi Prus,
va bi Daryū-yi Baltik bisyār
nasdik ast. Rudkhana-yi
'asīmī az vasat-i in shahr
mīguzared, ki ismash *Pröjel*
ast. Kashti-yi bukhār-i tijā-
rakī az darys ta vasat-i shahr
mīyāvad va miravad. Shahr i

Vasir came to our carriage.
The Prussian Telegraph-Of-
ficer handed in a number of
telegrams from Tahrān, and
these were perused. Thanks
be to God, they the conveyed
good tidings. Again we star-
ted.

As the Prussian train travelled
very fast, within two hours
and a half of our leaving
the Russian frontier we ar-
rived at *Königsberg*, a city
of Prussia, and very near
to the *Baltic Sea*. A large
river passes through this
city, which is named the *Pre-
gel*. Merchant-steamers come
up from the sea to the in-
terior of the city, and return

کوچکی است اما قشنگ
جمعیتش نرود و پنج هزار نفر
است
یکنوع زراعتی که اسمش ربی
است در هراتی خاک بیوس
امروز دیده شد که کل زرد
بسیار خوش رنگی داشت بیوس
روشن میکارند که جهت
چرب کردن آلات ماشین راه
آهن و غیره خیلی بکار میروند
بسیار کاشته بودند و صفای
روایی بصحرایا داده بود طبیعتا
تمام صحرا چمن است و
چنگهای سر و کاج اما در
خاک بیوس بسیار کمتر از خاک
روس است

خلاصه وارد کار شدیم صاحب

kuchiki-est amme qashang-
Jam'iat-ash naved u panj
hasar nafar ast.

Yak nou'-i zarfati ki ism-ash
"rub" ast, dar sahray-yi
khak-i Prus imrus dide shod,
ki gul-i sar-i bisyar khush-
rangt dast. Barayi roughan-
ash mikarand, ki bi jihat-i
charb kardan-i alat-i mashin-
i rah-i zhan va gheira kheili
bi kar miravad. Bisyar kasht
budand, va safa-yi zadi bi
sahrays dide bud. Tab'atan
tamam-i sahray chaman ast
va jangal-yi sarv u kaj,
amme dar khak-i Prus bis-
yar kamtar az khak-i Rus ast.

Khulasa varid-i gar shudim.

in like manner. It is a small
city, but pretty; its popula-
tion is 95,000 souls.

We have to-day seen in the
Prussian territory the culti-
vation of rape-seed, which
has a yellow flower of a very
charming tint. It is sown for
its oil (colza oil), which is
much used for the lubrication
of locomotives, and the like.
It was very extensively cul-
tivated, and it gave a pecu-
liar charm to the landscape.
Naturally, the country is all
meadowland interspersed with
forests of fir and yews, though
these latter are far less common
than in Russia.

In fine, we reached the station,

منصب و سرباز زیاده بودند
 همه جوانهای بسیار خوب
 کلاه خود بر سر لباسهای خوب
 در تن خیلی قشون خوبی
 بودند ملکت پیوس همه
 قشون است موزیکانچیان
 اینجا مثل افراج طهران همه
 پادشاهان و نئی دارند اما در روس
 این قسم نمی نبود

مرد و زن الی غیر الذلهیه همه
 جفا در دو طرف راه صف
 کشیده بودند من سوار
 کالسکه رد پای شده راندم
 اطفال زیادی در کالسکه
 میدیدند یک فنکله

Sahibmansab va sarbaz-izindi
 budand. Hamajavanha-yibis-
 yar khub, kulah-i khud bar
 sar, libasha-yi khub dar tan,
 kheir qushun-i khubi bu-
 dand. — Mamlikat-i Prus
 hama quashun ast. — Musikan-
 chun-i inja, min-i afaq-i
 Tahrân, hama balaban va nei
 dazand, amma dar Rus in
 qism-i nei na bud.

Mard u zan ila gheir annih-
 yat hama ja dar du taraf-i
 rah saff kashida budand. Man
 savar i kalaaka-yi rubani
 shuda rindam, Atfal-i zindi
 dour-i kalaaka midavidand;
 yak hangame-yi gharbi bud.
 Kucha-yi tulani tei shud.

where there was a large body
 of troops and officers, all
 very handsome young men,
 with helmets on their heads,
 and beautiful clothing on their
 bodies. They were a very
 pretty soldiery. The Prussian
 Kingdom is all soldiery. The
 bands here, like those in Teh-
 ran, have all drums and pipes,
 whereas in Russia they have
 not this kind of pipe.

Infinite numbers of men and
 women lined both sides of
 the streets everywhere. I
 mounted an open carriage and
 drove off. Crowds of children
 ran by its side. It was a cu-
 rious hubbub. We passed
 down a long street. The hou-

ses are all of three or four stories, small, and narrow. We arrived at an ancient place, built five hundred years ago, dismounted at its gate, and went up many stairs. It is an old structure. The whole of our suite, princess, household-officials, etc., all came there.

As the people of this city had never seen a Persian, they were much surprised at the sight of us.

The name of the Governor of the city is Virekler. The carriages of this place, and the horses in the carriages, are not so numerous nor so beautiful as those in Russia.

Khanah hama sih, chahar tabaqa va kuchik u tang ast. Bi 'imarat-i doulati-yi qadim, ki punsad sal ast bing shuda, rastda, dar 'imarat pirda shuda, az palla-yi sindi balx raftim. 'Imarat-i kuhna ast. Hamagi-yi hamr Khan ham az shahzadagan va 'amala-yi khalvat va gheira amadand.

Chun ahli-i in shahr har giz irani na dida budand, az mu-luqat-i maz kheir muta' ajib budand.

Ism-i hakim-i shahr *virekler* ast. — Kulakah-yi in shahr va aspha-yi kulakah bi sindi va khubi-yi kulakah-yi Rus va aspha-yi unja nist.

سریربی بود کوچه
طلاتی طی شد خانها هم سه
چهار طبقه و کوچک و تنگست
بهارت دولتی قدیم که پانصد
سال است بنا شده رسیده در
عبارت پیاده شده از پله
زیانی بالا، قسیم عبارت کهنه
است همگی همراهم از
شاهزادگان و عمله خلوت و غیره
آمدند

چون اهل این شهر هرگز ایرانی
ندیده بودند از ملاقات ما
خیلی متعجب بودند

اسم حاکم شهر و یوکلر است
کالسکه های این شهر
واسپهای کالسکه ها بزیانی
و خوبی کالسکه های روس
و اسپهای آنجا نیست

کبوتر باری کن دم سیاه و غیره
 ایلایل سیاه لقلب و کلاغ ابلق
 در اینولایت زیاد دیده شد
 آسیای بادی هم بسیار است
 خلاصه شبرا چند دسته
 موزیکلچی زتر عبارت ایستاده
 بسیار زندی یعنی طبل شبرا
 میزدند آهنگ شبرور هلی
 موزیکان وضع آتھاخیلی خوب
 بود طبل بزرگ سبازی رام
 بیک سک بزرگی بسته بودند
 زتر طبل عراده بود که سک
 میکشید

Kabutar-i basikun-i dumešah
 va gheira, ababil-i sirah,
 laqlaq va kalagh-i ablaq dar
 in vilayat ziyad dida shud.
 Asya-yi badi ham bisyar ast.
 Khulasa shabrā chand dasta
 musikanchi, zir-i 'imarat
 istada, bisyar sadand, ya'ni
 tabl-i shabrā mizadand.
 Ahang-i sheipurha-yi muzi-
 kan va varf-i unha kheil
 khub bud. Tabl-i busurg-i
 sarbasira ham bi yak sag-i
 buzurg basta budand. Zir i
 tabl 'arrada bud, ki sag mi-
 kashid.

Black-tailed tumbler pigeons,
 and others, swifts, storks, and
 magpies, appeared very nu-
 merous in this country; wind-
 mills are in great plenty.
 In the night several military-
 outside bands stood in front the
 palace and played a long time,
 i. e., they beat the night-roll
 on the drums. The harmony
 of the fifes of these bands, and
 the tenne of the men, were
 excellent. A great military
 drum, too, was fastened to
 a large dog, with a truck
 beneath it, which the dog
 drew.

درد بین

بیلادی اطراف شهر رسیدیم
 لاسکة راه آهن را کاهی روی
 پل کاف بالاخر پلین میبرند
 و کاف بر میگرداندند مثل
 اسپه که دهنه آن دست
 ادم باشد خیلی جلی تعجب
 بود و راه آهن بسیار در هر
 طرف کشیده است و اکنون و
 لوکوموتیو زیاده از حد در راه
 دیده شد لاسکة بخار وادی
 امروز با ما تلاق کرد خلاصه
 وازن کار شده بیلده شدیم

Vurud-i Berlin.

Bi xwâd-i atrâf-i shahr rast-
 dim. Kâsaka-yi rûh-i xhanrâ
 gâhî rû-yi pul, gâhî balâ,
 gâhî pân mîburdand, gâhî
 barmîgardand and mîsî-aspl,
 ki dahana-yi un dast-i âdam
 bashad. Kheilî jâ-yi ta'sîjub
 bud; va rûh-i xhan bisyar
 dar har taraf kashîda ast;
 vagûn va lukumutiv zîada az
 hadd dar rûh dîda shud. Kâ-
 laska-yi bukhâr-i ziyâdî im-
 rûs bâ mâ talâqî kard. Khû-
 lassa vurid-i gâr shuda, pîada
 shudim.

Arrival at Berlin

We reached the outskirts of the town. Our train was taken sometimes over a bridge, sometimes up and sometimes down, and then again turned back, like a horse, whose bit is in a man's hand. This was to us a source of wonder. Many lines of railway are laid down in every direction. Carriages and engines without number were seen on the lines, and many trains passed us on the road to-day. At last we reached the station and alighted.

اعلا حضرت امپراطور آلمان کیم
 و نواب ولیعهد پسر ایشان
 و نواب پرنس شارل برادر
 ایشان و فریدیک شارل پسر
 برادر امپراطور که فاتح متز
 است و شاهزاده‌ای دیگر از
 خانواده سلطنت مثل پرنس
 فریڈرک که جوانکی است و
 جنک آلمان و فرانسه در سر
 زمین شاهزاده شد که فرانسویان
 راضی نبودند پادشاه اسپانیول
 شود پرنس بیومارک وزیر مشهور
 معروف دولت آلمان و مارشال

A'ūhasvat-i Imparātūr-i Al-
mān Ghyūm ¹⁾ va *Nawāb Pa-*
īshāh, *pīsar-i īshāh*, va *Nawāb*
Prins Shārl, *birādar-i*
īshāh, va *Frāderīk Shārl*, *pī-*
sar-i barādar-i Imparātūr,
ki fatīh-i Metz ast, va *Shah-*
zādah-yi dūgar az khaṇvāda-
yī saltanat, *mīal-i Prins Hā-*
kanzūlarn, *ki javānakī-st*,
va jang-i Almān u Farānsa
dar sar-i ḥamīn shahzādahud,
ki Farānsavān rūzi na bū-
dand padīshah-i Ispānyūl
shavad, *Prins Bismārk*, *va-*
zīr-i mashūr-i ma'rūf-i dou-

His Most Exalted Majesty, the
Emperor of Germany, Wil-
liam, the Nawāb the Heir-
Apparent, his son, the Nawāb
Prince Charles, his bro-
ther, Frederick Charles, son
of a brother of the Em-
peror and captor of Metz,
together with other prin-
ces of the royal family,
such as Prince Hohenzollern,
a mere boy, and the very
prince respecting whom the
war between Germany and
France occurred, as the French
were not willing that he
should become king of Spain;
also Prince Bismarck, — the

1) *Gaillanne*. Most European names are adopted by the Persians in their French form.

دون وزیر جنگ و صدر اعظم
 تهرس و جنرال مولک که حالا
 مارشال و سپهسالار و بسیار
 معروف و مشهور است با سایر
 جنرالها و صاحبمنصبان و فوج
 خاصه موزیکانچی سواره نظام
 ذخیره و جمعیت زنانه از حد
 ۹۹ سر راه آهین بودند بفرزاتی
 بسیار خوبی کردند دست
 اعلاخصرت امیراطور را گرفته سوار
 کالسکه و بازی شده از کرجه
 وسیعی که طرفین آن همه
 از درختهای کهن و کلسفید
 خروشه بسته و ۹۹ جا سنک

lat-i Almän, va *Maršāl Rūn*,
 vazir-i jang va sadr a'zam-i
 Prūs, va *janarāl Mūrķ*, ki
 halā maršāl va sipahsālār va
 bisyar ma'rūf u mashhūr ast,
 ba s'ir-i janarālha va sahib-
 mansaban va fuj-i khaṣṣa,
 muzikanchi, savāra yi nizām
 va gheira va jam'iat zūda as
 hadd hama sar-i rāh-i āhan
 budand, pazir-i bisyar khub
 kardand. Dast-i a'khazrat
 Imparātūrā girifta, savar-i
 kalaska-yi rūbāzi shuda, az
 kucha-yi vasi, ki tarāfein-i
 un hama as dirakhthā-yi
 kuhan va gulsafid khusha-

famous Chancellor of Ger-
 many, *Marshal Roon*, the Mi-
 nister of War and Premier
 of Prussia, and *General
 Moltke*, now Marshal and Ge-
 neralissimo, very celebrated,
 and much spoken of, and
 other generals and officials,
 with a battalion of the Guards,
 a band, a cavalry regiment,
 and the like, a vast con-
 course of people moreover
 there was at the station
 who gave us a hearty re-
 ception. Taking the hand of
 His Most Exalted Majesty,
 we mounted an open car-
 riage; and drove along a wide
 street, bordered on either
 side with ancient trees and

فرش و وسیع و اطراف همه
خانه بود کدشتیم

جمعیت زیادی بود هورا
میکشیدند من هم بهمه تعارف

میکردم
با امپراطور بزبان فرانسه حرف

میزدم تا بجائی رسیدیم دروازه

مانند درختها تمام شد کوجه

و سبعی بود طرفین عبارت

عانی چند مرتبه یک ستونی

دیدم شد که تازه پیادکار

فتح فرانسه میسازند و هنوز

تألم است

یک صورت فردریک اول یعنی
فردریک بزرگ که بامفرغ

basta, va hama jā sangfarah
va vasī va atraf hama khāna
bud, guzashtim.

Jam'iat-i zūdi bud, hurā mī-
kashīdand. Man ham bi hama
ta'aruf mīkardam.

Ba Īmparātūr bi zabān-i Fa-
rāsa harf mīzadam, tā bi
jā-yi rasīdim darvāzamanand.
Dirakhthā tamām shud; ku-
cha-yi vasī bud, tarāfein
īmārat-i 'ālī-yi chand mar-
taba. Yak sūtūnī drda shud,
ki tāza bi yadgār-i fath-i Fa-
rāsa mīasazand, va hanuz
nātamām ast.

Yak surat-i Fradarāk-i Aṭāl,
yānī Fradarāk-i Buzurg, ki

white cluster roses in flower,
everywhere paved with sto-
nes, and spacious, with hou-
ses the whole way.

The crowds were great. They
all shouted hurrahs while I
saluted them.

I conversed with the Emperor
in French, until we reached
a place like a gateway,
where the trees ended. It
was a wide street, with
sumptuous palaces on either
side, of several stories. We
noticed a column recently
erected in commemoration of
the victory over France, and
not yet completed.

A statue of Frederick I., i.e.
of Frederick the Great, east

وخته اند هر راه بود از
 اونیورسیتیه گذشتیم مدرسه
 بسیار عالیست دو هزار نفر
 شاگرد در آنجا تحصیل میکند
 از ارسال که طرف چپ بود و
 دست راست از عمارت مخصوص
 امپراطور که از زمان ولیعهدی
 تاجال همان جا می نشینند
 و بعد از خانه و لیعهد
 گذشته رسیدیم میدانیکه
 دو حوض داشت و از هر یک
 فواره بلندی میجست

دست راست قصر سلطنتی است
 که برای ما معین کرده بودند
 تا دم قصر جمعیت بود

به mufarrigh rikhta and,
 sar-i rah bud.

Az Univarsta guzashtim. Ma-
 drasa-yi bisyar 'alî-st, du ha-
 zar nafar shagird dar unja
 tahsil mikunad.

Az *Arsanâl*, ki taraf-i chap
 bud, va dâst-i râst az 'îmarat-
 i makhsus-i Imperatûr, ki az
 zamân-i valrahdr ta bi hal
 hamun ja minishinad, va ba'd
 az khana-i *Vafâhâd* guzashta
 rasidim bi meidan, ki du
 houz dasht, va az har yak
 favvara-yi bulandî mijast.

Dast-i râst *qasr-i saltanatî* ast;
 ki barâyi mâ mu'eyyan karda
 budand. Ta dam-i qasr jam'at
 bud.

in metal, lay on our road.
 We passed the University, a
 great place of instruction
 where two thousand students
 study; we passed the Arsenal,
 on our left hand; while on
 our right was the Emperor's
 own palace, in which he
 has resided from the days
 when he was Heir-Presump-
 tive until now. Next we pas-
 sed the palace of the Heir-
 Apparent, and so reached a
 square with two basins of
 water, from which sprang
 lofty jets d'eau.

On our right was a royal re-
 sidence, that was assigned
 to us. The crowd extended
 right up to this building.

پیاده شدیم سواران قدیمی
 بالباسهای خوب که قزاقان عارت
 بودند تنوی اطاقها قزاقان از
 سواره که جوانهای بسیار خوب
 خوشگل خوش لباس بودند
 دم درها با پیشخدمستان
 و غیره همه ایستاده بودند

از پیله ها بالا رفتیم وسط
 میدان جلو عارت بلغچهای
 بسیار قشنگ است که اقسام
 کلها از یاس شیروانی و غیره
 کاشته اند دو مجسمه اسپ
 هم که دهنه هریک دست
 آدمی است از چوبین ریخته
 اند امپراطور همه اطاقها را بها
 نشان دادند پردها و اشکال

Prada shudim. Sarbazan-i qadim ba libas-ha-yi khub, ki qaravul-i 'imarat budand, tuyi utaqha; qaravulan, az savara, ki javan-ha-yi bisyar khub-i khushgil-i khushlibas budand, dam-i darha, ba pishkhidmetan va gheira hama istada budand.

Az pallaha بالا raftim. Vasat-i meidan-i jilou-i 'imarat baghchaha-yi bisyar qashang ast, ki aqsam-i gulha az yas-i Shirvani va gheira kashta and. Du mujassama-yi aspham, ki dahana-yi har yak dast-i adami ast, az chudan rikhta and. Imperatur-hama utaqhara bi ma nishan da-

We alighted. Veteran troops in beautiful uniforms, who are the guards of the palace, were in the rooms; patrols of cavalry, all handsome young men, with good figures, and fine uniforms, were at the gate, with officers of the household, etc., all stationed. We went upstairs. The middle of the square in front of the palace was laid out in beautiful beds of flowers and shrubs, lilacs, and the like. There were also two cast-metal statues of horses, each held by the bridle by a man. The Emperor showed me all the apartments. There are

خیب در بین عمارت بود
 من صدر اعظم و شاهزاده‌ها
 و غیره را معقی کردم و امپراطور
 هم سر راه آهن شاهزادگان و
 نوکرهای خدشان را معقی کرده
 بچند بعد با ایشان بطای
 خلوت رفته قدری صحبت
 کردم صدر اعظم بود امپراطور
 که رفتند بعد از دقیقه ما
 باز سوار کالسکه شده و قسیم
 خانه ایشان تا پای پله
 استقبال کردند و قسیم نشستیم
 صحبت شد بعد از چند دقیقه
 مراجعت کردم امپراطور هفتاد

dand. Pardah va ashtak-i
 khub dar in 'imrat bud.
 Main sadr a'zam va shahzadaha
 va gheirah mu'arrafi kar-
 dam, va Imparatür ham sar-
 i rah-i khan shahzadagan va
 noukarah-yi khud-i-shanra
 mu'arrafi karda budand.
 Ba'd ba ishan bi utaq-i khalvat
 rafta, qadri suhbat kardim;
 sadr a'zam bud. Imparatür
 ki raftand, ba'd az daqiqe yi
 me bas savar-i kalsaka shuda,
 raftim khana-yi ishan. Ta
 pa-yi palla istiqbal kardand.
 Raftim, nishastim, suhbat
 shud. Ba'd az ehnd daqiqe
 muraja'at kardim.

some beautiful paintings and portraits in this palace.

I presented the Grand Vazir, the princes, and others; the Emperor also at the station had presented his princes and servants.

Next we went to a private apartment with him, and had some conversation, at which the Grand-Vazir was present. When the Emperor left, I waited a short time, then entered my carriage, and drove to his residence. He came to the foot of the stairs to meet me; we went in; we sat down; a conversation ensued; and after a few minutes I returned.

وشش سل دارند پادشاهان
 هفتاد و سه سال اما هر دو
 در کمال بنیه و قوت هستند
 پرنس بیژمارک پنجاه و هشت
 سال مارشال ملک هفتاد و پنج
 سال تروپ ولیمهد چهل و دو
 سل دارند خلاصه شب را
 جانی نرفتیم
 شهر بون با چراغ کار روشن است
 چراغ اینجا بیش از بگر است
 مقابل عبارت ما آن طرف میدان
 عبارت مرقه بون است یک
 طرف م کلیسا و طرف دیگر
 عبارت جنبه خانه است

Imperator haftad u shiah sal
 dārand, *barādar-i īshān* haf-
 tad u shīh sal, ammā har du
 dar kamāl-i bunya va quvvat
 hastand. *Prins Bismārk* pan-
 jah u hasht sal, *Mārkāl*
Mulk haftad u panj sal, *Nae-*
sāb-i Vali 'ahd ehihil u du
 sal dārand. *Khulāss* shahrā
 jai na raftim.
Shahr-i Berlin bā ohirāgh-i
 gāz roushan ast. *Chirāgh-i*
 injā bih az *Pār* ast.
Muqābil-i 'imārat-i mā, un-
 taraf-i maidān, 'imārat-i
Māsa-yi Berlin ast; yak
 taraf ham kalisā, va taraf-i
 dūgar 'imārat-i jubbakhāna

The *Emperor* is seventy-six
 years of age; his brother se-
 venty-three. Both of them,
 however, are in perfect bodily
 health and strength. *Prince*
Bismarck is fifty-eight, *Mār-
 khal Mulk* seventy five. The
Naeasāb the Heir-Apparent
 is forty-two.

This evening I went nowhere.
 The city of *Berlin* is lighted
 with gas; the lamps being
 more numerous here than
 in *St Petersburg*.

Opposite our palace, on the
 other side of the square, is
 the building of the *Berlin*
Museum. On one side is
 a church, and opposite it
 the *Armoury*. In the centre

وسط میدان سنگونی است
 از اطراف پله دار و محسسه
 فزونی کبیرا سواره از
 چنین ریخته اند بر روی
 عمارت برلن رنگ خاکستری
 مایلند قدی شهر را از
 جلو انداخته است بر خلاف
 بطور که عمارت بلوغ رنگها
 ملون است و ریخته که از
 کنار شهر بلن میگذرد و امش
 اسیره است شعبه از آن هم
 از وسط شهر میگذرد اما کم
 عرض و آبش هم بسیار بد
 است

ast. Vasat-i meidān sakm-st
 as strāf palledār va mujas-
 sama-yi *Fradarik Kabir-rā*
 savāra as chudan rikhta and.

Bar rū-yi 'imārāt-i Barlin rang-
 i khākistari mālida and.
 Qadri shahr-rā as jilva an-
 dākhta ast, bar khilāf-i Pitr
 ki 'imārāt bi anwā-yi ranghā
 mulavvan ast.

Rudkhāna-yi ki az kanār-i
 shahr-i Barlin mīgusarad, va
 ismash *Aspara* ast, shē'ba
 as un ham az vasat-i shahr
 mīgusarad, ammā kam 'arz,
 va āb-esh ham bisyār bad ast.

of the square is a raised
 platform, with steps all
 round, on which is a cast-
 metal equestrian statue of
Frederick the Great.

The exterior of the buildings
 of Berlin are coloured ash-
 colour, which takes away
 somewhat from the appea-
 rance of the city; on the con-
 trary, at St Petersburg, the
 edifices are of all colours.

The river that flows by Berlin
 is named the *Spre*: a branch
 of it runs through the middle
 of the town; but it is narrow,
 and its water is also very
 bad.

امروز به فرسنگ را در یازده
ساعت طی کردیم

وقت به پوتسدام

روز پنج شنبه پنجم شهر ربیع
الثانی امروز رقتیم پوتسدام
که خارج برون است سوار
کالسکه شده از همان دروازه
و کوجه که روز قبل وارد شدیم
خیابانهای زیاده درختهای
قوی جنگلی خانهای خوب
جلو خانها باغچههای کلکاری
بسیار خوب قشنگ حوضهای

Imrūs hashtad farsang-i rāh
dar yūdah safāt tai kardim.

Raftan bi Potsdām.

*Bae-i panjshamba panjum-i
shahr-i Rabi' asāni.*
Imrūs raftim Potsdām ki kharj-
i Berlin ast, savar-i kalsaka
shuda, az hamun darvāza va
kūcha ki rūz-i qabl varid
shudim khirbānha-yi zīad,
dirakhtha-yi qavī-yi jangali,
kharbānha-yi khub, jilon-i khar-
nāh baghechahā-yi gulkarī-
yi bisyar khub-i qashang,
houshā-yi favvāradar gar-

To-day we travelled eighty
leagues distance in eleven
hours.

Visit to Potsdam.

*Thursday the 5th of the month
of Rabi' asāni.*
Today we went to the town
of Potsdam, which is out-
side Berlin. Entering our
carriage, we drove along the
same track, and through
the very gateway that we
traversed yesterday, passed
by many avenues, noble fo-
rest trees, beautiful houses
with exquisitely pretty flower-
gardens in front of them, and
basins of water with fountains

فواردها کربش زیاده نمیدیم و
رفتیم بکار
بکالسه جمار نشسته رانیدیم
نیم ساعته راه طی شده
رسیدیم بلین شهر

شهر کوچکی است چهل و دو
هزار نفر جمعیت دارد اغلب
نظامی هستند حاکم شهر
و غیره آمدند پیاده شدیم
روخانه عظیمی هم دارد که
اسمش قابل است

سوار کالسه اسپی شده
از خانه‌های شهری و غیره
گذشته داخل خیابانها
شدیم وضع خیابانها و باغها
و غیره شبیه بیابان روسیه

dish-i ziad namudim va raf-
tim bi gar.

Bi kalaska-yi bukhâr nishasta
randim. Nim asfat-i rah tei
shuda, rasidim bi in shahr.

Shahr-i kuchikr-at; chihil u
du hazar nafar jam'at dar-
rad, aghlab nizami hastand.
Hakim-i shahr va gheira ama-
dand. Prada shudim. Rud-
khana-i 'asimi ham darad,
ki ism-ash *Haval* ast.

Savar-i kalaska-yi aspi shuda,
az khana-ha-yi shahri va
gheira guzashta, dakhil-i
kharabanha shudim. Var-i
kharabanha va baghha va
gheira shabih bi baghat-i

and jets-d'eau, so arriving
at the station.

We took our seats in the train,
started, and after a journey
of half an hour, arrived at
this town.

It is a small place, with forty-
two thousand inhabitants,
for the most part regular
troops. The Governor of the
town came out to receive us.
We alighted. There is also
a large river here, named
the *Havel*.

We entered a carriage (drawn
by horses), and having passed
houses and other buildings of
the town, we entered an avenue.
The parks, avenues, etc. in this
place are similar to those in

بود عمارتی که دارد یکی پتسدام
و دیگر سانسوسی است هر
دو از بناهای فردریک کبر
است منزل ولیعهد در پتسدام
است با کالسکه رتیم دم
عازت منزل نبوندند

راندم برای گردش از خیابانهای
خوب و بلغچهای مرغوب
گذشتیم بلغات اینجا جنگل
بزرگست مثل مازندران

امروز چون روز یکشنبه است
کل مردم در گردش و جمعیت
زیادی در خیابانها بودند
رسیدیم بقاره بزرگی که سی

Rusta bud. 'Imārat-i ki dā-
rad, yaki *Potsdām* va digar
Sānsūsi-st. Har du az bi-
naḥa-yi *Friderik Kabir* ast.
Manzil-i Vali'ahd dar *Puts-
dām* ast. Ba kalaaka raftim
dam-i 'imarat. Manzil na
budand.

Randim barāyi gardish. Az
khrābanhā-yi khub va bagh-
chahā-yi marghub guzashtim.
Baghat-i injā jangal-i bu-
zurgī-st misl-i *Māzandarān*.

Imrūz chun rūz-i *yakshamba*
ast, kull-i mardum dar gar-
dish, va jam'at-i ziyādi dar
khrābanhā budand. Rasidim

Russia. Of the two palaces,
one is called *Potsdam* and the
other *Sans-Souci*; both built
by *Frederick the Great*. The
residence of the Heir-Apparent
is in *Potsdam*. We drove in
our carriage to that palace;
he was not at home.

We then took a drive and
passed through magnificent
avenues in beautiful parks.
The parks here are great
forests, like those of *Māzan-
darān*.

To-day being Sunday, (Whit-
sunday), all the walking
world was out, and the
avenues were thronged. We
came to a large fountain,
the water of which shot

درع آب آن میجست

مجسمه‌ای مرمر بسیار خوب کار

قدیم دور بلغچها و حوضها

زیاد بود خلاصه این فواره

از عجایب دنیا است منبعش

را با اسباب بخار تعبیه کرده

اند که بزور بخار آب بالا

میروند

ازحام مردم قدری مانع از

تماشا بود کل یاس شیروانی

زیاد بود بلبل و هوزرستان

در درختان میخواندند خوش

علی داشت

بعد رفتیم به خیلان مقابل

این فواره انتهایی این حوض

bi fāvārā-yi buzurgī, ki
si zarf ab-i un mījast.

Mujassamahā-yi marmar-i bi-
yār khub-i kār-i qadīm dour-
i baghchahā va houzhar zād
bud. Khulāsa in fāvārā az
'ajāib-i dunyā-st. Mamba'ash-
rā be asbāb-i bukhār tā'biā
karda and, ki bi zur-i bukhār
āb balā miravad.

Izdihām-i mardum qadri māni'
az tamāshā bud. — Gul-i
yās-i Shīrvāni zād bud. Bul-
bul va hazārdestān dar di-
rakhtān mīkhundand. Khush
'ālamī dāst.

Bād raftim bi khilān-i mu-
qābil-i in fāvārā. Intihā-yi
in houz-i digar bud. Fav-

thirty ells (105 feet) into the
air.

Statues of marble, very beauti-
ful and antique, were to be
seen around the gardens and
the basins. In short, this foun-
tain is one of the wonders of
the world. Its head is due to
steam power, by the force
of which the water is raised.

Through the thronging of the
people, we were somewhat
impeded in going about. Lilacs
abounded. Nightingales and
other singing birds sang in the
trees. It was delight ful.

We next went into an avenue
opposite that fountain, at the
end of which was another

basin, the jet-d'eau of which was very lofty, but not equal to that of the first.

We then got into our carriage, and went to the palace of *Sans-Souci* to visit the Queen-Dowager, wife of the former Sovereign of Prussia, who was a brother of the reigning Emperor. The first Lord-in-Waiting and the Chief Usher of the Queen (Dowager) and others received us. We went to the apartment of the Queen (Dowager); she rose and came to the entrance of the apartment. She is a woman seventy years of age, or even more of her life may have elapsed. We sat down on chairs, and con-

vāre-yi un ham buland mī-jast, amma na bi in irtifa'.

Ba'd saver-i kalaska shuda raftim bi 'izārat-i Sūmā'sai, didan-i Malika-yi qadīm, ya'ni zan-i padishah-i sa'biq-i Prūs, ki barādar-i Imparātūr-i hā-liyya būda ast. Prahkhidmat-bashi va ishkaghāstbashi-yi Malika va gheira jilou amādand. Raftim bi utāq-i Malika; bakhaste tā dam-i utāq amād. zan-i st musinn; haftād sāl biāhtar az 'umr-ash mīravād. Ru-yi sandal nīshastim,

دیگر بود فواره آنها بلند
میجست اما نه باین ارتفاع
بعد سوار کالسکه شده رفتیم به
عبارت سانسوسی دیدن ملکه
قدیم یعنی زن پادشاه سابق
پروس که برادر امپراطور حلیه
بوده است پیشخدمت باشی
و ایشیک آقاسی باشی ملکه
و غیره جلو آمدند رفتیم به
اطلاق ملکه پر خاسته تا دم
اطلاق آمد زنی است مسن
هفتاد سال بیشتر از عمرش
میرود روی صندلی نشستیم

صحبت شد بعد بر خاسته

کشتیم

این عبارت مخصوص فردریک

کبیر است اطاقی که همجا

مرده است دیده شد صندلی

که روی آن فوت شده میز

تخیر سلامت مجلسی سایر

اسباب فردریک همه آنجا دیده

شد چیزی محض احترام روی

صندلی انداخته بودند

وعقربک ساعت بعد از فوت

در روی صر دقیقه بوده

هائطور مانده است که دیگر تا

بحال کوه نکرده اند پردهای

اشکال بسیار خوب داشت که

از همان زمان مانده است

گفتند وقتی که ناپلین اول

subhat shud. Ba'ed barkhastā
gashim.

In 'imarat-i makhsus-i *Fra-
darik-i Kabir* ast. Utaqi ki
hamunja murda ast, dīda
shud. Sandalī, ki rū-yi un
fot shuda, miz-i tahrir, sa'at-
i majlis, asir-i asbab-i *Fra-
darik* hama unja dīda shud.
Chizi mahz-i ihtirām rū-yi
sandalī andakhta budand. va
'aqrabak-i sa'at ba'd az fot
dar rū-yi har daqiqā budā,
hamun tour munda ast, ki
digar tā bi hāl kuk nakarda
and. Pardakhtā yi ashkal bis-
yar khub dasht ki az hamun
zaman munda ast.

Guftand vakhti ki *Nāpulyūn*

versation ensued. We then
arose and walked about.

This is the special palace of
Frederick the Great. We
saw the very room in which
he died. The chair in which
he expired; his writing-table,
a time-piece, and other ef-
fects of Frederick, were all
there. They had covered the
chair with something as a
mark of respect. And the
hands of the time-piece have
remained since his death in
the very same position to a
minute, never having been
set since then. There were
many beautiful paintings, left
from that time.

They told me that when the

این شهر را فتح کرده ماهوت
روی میز فدیوک را پاره کرده
است همان طور پاره را
نکاه داشته اند

اضافه‌ای خوب داشت از آثار
قدیم زیاد بود بعد پائین
آمدیم جلو عمارت مهتابی
بلندی است در روی تپه
بلغچه‌ای بسیار خوب و
حوضه‌ای کوچک دارد از
بلندی مجسمه‌ای خوب قرار
داده اند که از دهن آنها
آب می‌ریزد چشم انداز
این مهتابی و بلندی در
عالم نظیر ندارد آن فواره

Avval in shahrā fath kardā,
mahut-i ru yi miz-i Fradark-
rā pāra kardā ast; hamun
tour pārarā nigūh dāshta
and.

Utaqhā-yi khūb dāshat. Az
āsār-i qadīm ziyād būd. Bā'd
pūn āmadīm. Jilou-i 'imārat
mahtabī-i bulandī-st. Dar
rū-yi tapa bāghchahā-yi bis-
yar khūb va houzha-yi kū-
chik dārad. Az bulandī mu-
jassamahā-yi khūb qarār
dāda and, ki az dahan-i unhā
āb bi houz mirizad. Chashm-
andāz-i in mahtabī va bu-
landī dar 'alam nazir na-
dārad, va un favvāra-yi bu-

first Napoleon took posses-
sion of this town, he tore the
cloth on the table of Frede-
rick, and that it has ever
since been preserved in that
state.

There were beautiful rooms,
and many relics of antiquity.
We then descended. In front
of the palace there is a lofty
terrace. In front of the emi-
nence there are very beauti-
ful gardens, with small basins
of water. From the top they
have arranged statues, from
the mouths of which water
flows into basins. The view
from this terrace and this
eminence has not its equal
in the world. That lofty jet-

بزرگ مکانی این چشم انداز
است
خلاصه فوراً و بلغها و
خیابانهای خوب زیاده بود
قدری کشتیم بعد سوار
کالسکه شده، اندیم در محلی
آسیا خرابه دیده شد از عهد
فریدیک کبیر مانده است
و تاریخی دارد معلوم شد وقتی
که فریدیک خواسته بود
آجارا بسازن هرچه کرده بود
آسیارا از صاحبش بخرد که
بالغ ناقص نباشد، راضی نشده
بود

zurg muhâzi-yi in chashm-
andâz ast.

Khulâsa favvâraha va baghha
va khabanâha-yi khub-i ziyâd
bud. Qadrî gashtim, ba'd
savâr-i kalaska shuda, ran-
dim. Dar mahallî âzeyâ-yi
kharâba dida shud, az 'ahd-i
Frâdarîk-i Kabîr munda ast va
tarikhi darad. Ma'îum shud,
vakti ki Frâdarîk khâsta
bud, un jârâ bisazad, har chi
karda bud, asyârâ az sahib-
ash bikharad, ki bagh naqis
na bashad, razî na shuda bud.
Bi nishâna-yi 'adlat in as-

d'eau is opposite to this emi-
nence.

In short, the fountains, the
parks, and the beautiful ave-
nues were numberless. After
walking about for a while,
we entered our carriage and
drove to a place where we
saw a ruined mill, which has
remained from the time of
Frederick the Great, and has
a history. We gathered
that when Frederick wished
to build this place, he
was unable, do what he
would, to induce the pro-
prietor of the mill to sell
his property, so that the park
might not remain incomplete.
He would not consent; and

the mill has been preserved in the same condition ever since as an example of justice.

We next went to the hot-houses and orangeries (conservatories), which are constructed with brickwork, glass, and other appliances, but we did not enter them, the whole of the flowers and shrubs having been brought out of doors. In front of the conservatory there is a garden, a basin of water, and a terrace, with statues of marble, which have beautiful parterres of flowers, steps lead down from here, and flower beds are very nicely arranged on successive

yāre hamuntour nigāh dāshta and.

Ba'd raftim bi garmkhāna va nāranjistān. Az ājur va shīsha va gheira sakhta and, amma mian-ash na raftim; hama gulha va dirakhtāre az halā birūn avurda budand. Jilou-i nāranjistān bagheha va khouz va mahtabī-st. Mujassamah-yi marmar-i bisyar khub va baghehahā-yi kheili qashang darad. Az inja palla-yi ziyādr-

بنشانه عدالت این آسیار
فانطور نگاهداشته اند

بعد رفتیم بگرمخانه و
نارنجستان از آجر و شیشه و
غیره ساخته اند اما میانش
نرفتیم همه کلها و درختها را
از حالابیسرون آورده بودند
جلو نارنجستان باغچه و
حوض و مهتابی است مجسمه
های مرمَر بسیار خوب و
باغچههای خیلی قشنگ دارد
از اینجا پلّه زیّادی است

st, ki martaba bi martaba
bagh ast, bisyar khub sakhta
and. Qadri gashta, ba'd savar-
i kalaska shuda randidim bara-
yi 'imatrat va yeilq-i zan-i
Prins Shūrī, ki khāhar-i Ma-
lika-yi Prus, ya'ni zan-i *Im-
paratur*, va mudar-i *Frāda-
rīk Shūrī* ast. Haiyat-i bisyar
qashangi dasht. Az ashkal-i
sangi va hajjari-yi qadim-i
Misir va *Shūm* va *Nīnavā* va
Mousil va gheira, va mujas-
samahā-yi mukhtalif, misl-i
yak pā, yak sar, kitf, dast,
shakl-i beivānat va insan,
buzurg u kuchik va naqis
u tamām-i hama nou'-i jam'
namuda bi divārha bi tarz-i
qashangi nasb karda and.

که مرتبه مرتبه بالغ است بسیار
خوب ساخته اند قدری
کشته بعد سوار کالسکه شده
راندیم برای عمارت و بیلاط
زن پرنس شارل که خواهر
ملکه پروس یعنی زن امپراطور
وسادر فردریک شارل است
جیاط بسیار قشنگی داشت
از اشکال سنگی و حجاری
قدیم مصر و شام و نینوا و
موصل وغیره و مجسمهای مختلف
مثل یکپا یکسر کتف دست
شکل حیوانات و انسان بزرگ
و کوچک و ناقص و تمام همه
نوعی جمع نموده بدیوار ها
بطرز قشنگی نصب کرده اند

levels. Here we walked about a
little; and then, entering our
carriage, we drove to the pa-
lace and summer residence of
the wife of *Prince Charles*, a
sister of the Queen of Prussia,
(i. e. the wife of the *Empe-
ror*), and mother of *Frede-
rick Charles*. It has a pretty
courtyard, with statues and
ancient stone figures and sculp-
tures, from *Egypt*, *Syria*,
Nineveh, *Mosul*, etc., such as
a leg, a head a shoulder, an
arm (or hand), figures of
animals and man large or
small, imperfect or whole,
collected therein of every
kind, and fixed to the wall
in an artistic manner. It was

معلم بود که پرنس شارل
وزنش علم و با سلیقه هستند
خلاصه باغچه‌های خیلی خوب
و فواره و چمن و غیره داشت

بالا رفته قدری در اطراف
نشستیم زن پرنس شارل خیلی
عذر خواهی و اظهار خجالت
میکرد از اینکه دیر خبر شده
است و می‌گفت تلگرافی کرده
بودند که شما امروز نمی‌آیدید
کتانی آورد اسم خود را که آنجا
نوشتیم زن مستی است

بعد برخاسته سوار کالسکه

Ma'lum bud, ki Prins Sharl
va zan-sah 'alim va ba saliqe
hastand. khufsa baghchahay-
yi kheilr khub va fav-
vara va chaman va gheira
dasht.

Bale rafta qadr dar utaq ni-
shastim. Zan-i Prins Sharl
kheilr 'uzrkhahi va izhar-i
khajalat mikard az in, ki dir
khabar shuda ast, va miguft:
"talagrafi karda budand, ki
shuma imruz na miyaid".
Kitabi avurd, ism-i khudra
dar unja navishtim. Zan-i
musinni-st.

Ba'd barkhusta sava-i kalsaka

evident that Prince Charles
and his wife were persons of
learning and taste. In short,
most beautiful gardens, foun-
tains, lawns, and the like,
were there to be seen.

We went upstairs and sat down
a while in a room. The wife
of Prince Charles offered many
excuses, and expressed great
regret that notice (of our
visit) had been given to her
late, saying: "They telegra-
phed to inform me that you
would not come to-day". She
brought out a book, in which
we inscribed our name. She
is an aged woman.

On leaving this place, we

شیدیم دم منزل زن فردریک
 شارل هم رفتیم خانه نبود دم
 در خیابان فردریک شارل دو
 مجسمه مرال نر خوانیده بالای
 معبر بود بسیار خوب ساخته
 بودند، اندیم از جاهای خوب
 گذشته رسیدیم بیک قصر
 کوچکی بسیار خوش وضعی که
 مل امپراطور است باغچه های
 تشنگ و چشم انداز خوبی
 پروخانه عظیمی داشت

بعد رفتیم بکالسکه بخار
 نشسته، اندیم برای شهر در

shudim. Dam-i mansal-i Zan-
 i *Fraderik Shārl* ham raftim,
 khāna na bud. Dam-i dar-i
 khāban-i *Fraderik Shārl* du
 mujassama-yi maral-i nār-i
 khābida bāz-yi mā'jar bud.
 Bisyar khub sakhta budand.
 Randim. Az jaha-yi khub gu-
 zashita, rasidim bi yak qasr-i
 kuchik-i bisyar khushvazī,
 ki mal-i Imperatur ast. Bagh-
 chahā-yi qashang va chashm-
 andaz-i khubr bi rud khana-
 yi 'azimi dāshat.

Ba'd raftim bikalaska-yi bukhār,
 nishasta randim baray-i shahr.

drove to the residence of the
 wife of *Frederick Charles*. She
 was not at home. In front of
 the avenue leading to the
 gate of *Frederick Charles*,
 there were two statues of
 recumbent stags, on the top
 of the railings, most beauti-
 fully executed. We drove on,
 and passed some charming
 spots; among others a small
 pavilion most beautifully si-
 tuated, which belongs to
 the Emperor. It has some
 pretty gardens, and a char-
 ming prospect over a large
 river.

We then returned to the city
 by train. On the route we

بین راه مردم بازی غریبی نر
 آورده بودند چادر پوش
 قلندری درست کرده و دور
 چادر را کالسکه و اسب مقواتی
 ساخته اطفال مردم سوار آن
 اسبها و کالسکه شده بودند
 چادر متصل بسخت چرخ
 متغیر کالسکه ها و اسبها و
 آدمها دور میزدند خلاصه
 وارد منزل شدیم

بلخ وحش بزلن

روز ششم شهر ربیع الثانی

بعد از نهار سفرای خارجه
 آمدند حضور ایلچی فرانسه

Dar bein-i rāh mardum bāzi-
 yi ghairi daravurda budand:
 Chādurpūsh-i qalandari du-
 rust karda va dour-i chādur-
 rā kalaska va asp-i muqavvāt
 sākhta, atfā'-i mardum savār-
 i un asphā va kalaskahā
 shuda budand va chādur mut-
 tasil bi sur'at charkh mī-
 khurd. Kalaskahā va asphā
 va ādamhā ham dour mīza-
 dand. Khulāss vārid-i mansil
 shudim.

Bāgh-i vahsh-i Berlin.

Rū-i shishum-i shahr-i Rabi'
 assānī.

Bā'd az nahār sufarā-yi khārija
 āmadand huzūr. Ilchī-yi Fa-

remarked a singular pastime
 which they had devised. The
 top part of a round tent had
 been pitched, and around the
 tent there were pasteboard
 carriages and horses, on
 which people's children rode,
 while the tent revolved with
 speed, causing the carriages,
 the horses, and their riders
 to go round also.
 Finally we reached home.

The Zoological Gardens of Berlin.

The 6th of the month Rabi'
 assānī.

After our breakfast the foreign
 representatives came to an

rānsa nayamada bud; chun *Musyū Tyar* isti'fa karda, ikhtiyarnama na dashta ast. Ba'd raftim bi utāq-i dīgar. Sufarā yak yak ahval-pursi kardam. Ba'd *Prins Bismarck* amad; kheili bā u suhat shud. Ba'd *Mārshāl Rūn*, vasir-i jang, ba'd *Mārshāl Mulk* amada, qadri suhbat shud.

Barkhasta, taghyr-ilibas dada, savār-i kalaska shuda, raftim bi *bāgh-i vaksh*. Imrūz ham rūz-i 'īd-i Farangīan bud. Jam'i-yi ahl-i shahr dar ha-

audience. The *French representative* had not come, because, *M. Thiers* having resigned, he had no credentials. We then went to another chamber, and spoke to each of the representatives, separately, enquiring after their health. Subsequently *Prince Bismarck* came, and conversed at some length. Next *Marshal Roon*, the War Minister came; and then *Marshal Moltke*, with whom we conversed a little.

After this, changing our (state) costume (for a private one), we entered our carriage and drove to the Zoological Gardens. Today also (Whit-Mon-

نیامده بود چون مسیو طیار استعفا کرده اختیار نامه ندانسته است بعد رفتیم باطلای دیگر سفرا را یک یک احوال پرسی کردم بعد پرنس کیژمارک آمد خیلی با او صحبت شد بعد مارشال رون وزیر جنگ بعد مارشال ملک آمد قدری صحبت شد

پرخاسته تغییر لباس داده سوار کالسکه شده رفتیم بیلگ وحش امروز هم روز عید فزکیان بود جمیع اهل شهر در حرکت بودند جمعیت

day) was a festival of the Franks, and the whole population of the city were astir. There was an enormous crowd, and a great many carriages on the road and on both sides of the road. Bands were playing in the gardens. There were many ponds, and various species of aquatic fowl in the ponds.

Next we looked, one by one, at the beautiful large cages, in which the various kinds of beasts were kept apart. Different *birds of prey*, such as *eagles*, and a pair of *condors*, which are a well-known bird of prey brought from the *New-World* (America).

rakāt budand Jam'at-i ziyād, kalaska-yi bisyar dar rāh va tarafein-i rāh bud. Muzīkan ham dar baġh mizadand. Dar-yāchahā-yi ziyād va aqsam-i murghhā-yi ābi dar daryā-chahā bud.

Bād yak yak qafashā-yi buzurg-i khub dida shud, ki har nou' heivanrā dar qafas-i 'alahidda guzashta budand. Anvā'-i murghhā-yi shikārī, az qarāqūsh va kūdūr, ki murgh-i shikārī-yi mā'ruf-i buzurgī-st va az Yangī Duniyā miavarand, yak juft az un

زیاد کالسکه بسیار در راه و
طرفین راه بودند موزیکان
در باغ میزاندند دریاچه‌های زیاد
و اقسام مرغهای آبی در دریاچه‌ها
بود

بعد یکیک قفسهای بزرگ خوب
دیدم شد که هر نوع حیوانی
را در قفس علیحده گذاشته
بودند انواع مرغهای شکاری
از قرقاش و کوندور که مرغ
شکاری معروف بزرگست و از
پنکی دنیا میآورند یکجفت
از آن بود حیوان غریبی

است رنگ سیاه تیره دارد
 بسیار مرغ مهربانی است اما
 چه کمالش مثل قزاقش تیز
 نیست از جنس لاش خور
 است

دیگر اقسام درناهای افریق
 و هند و یونکی دنیا و غیره
 بود خیلی درشت تر و
 خوشگل تر از درناهای متعارف
 ایران انواع طیوریکه در عالم
 یار میروند همه در آنجا موجود
 بود بنوشتن نمیآید آنچه
 اشکالی در کتابها دیده
 بودم در اینجا زنده دیدم

بعد داخل دالان قفسهای

bud. Heivan-i gharibi-st.
 Rang-i siyah tira dard. Bisyar
 murgh-i mهربی-st, amma
 changal-ash misl-i qazaquh
 tiz nist. Az jins-i lāshkhur
 ast.

Digar aqsam-i durnāhā-yi
Afrīq va *Hind* va *Yangi*
Dunyā va gheira bud, kheir
 durushtar va khushgiltar az
 durnāhā-yi muta'arifi-yi Iran.
 Anvā'-i tuyūrī, ki dar 'alam
 bi ham mirasad, hama dar
 unja monjud bud. Bi navish-
 tan na miyad. Unchi ashkal
 dar kitābhā'drda budam, dar
 injā zinda didam.

Ba'd dakhil-i dalan-i qafas-ha-

It is a singular creature, of a
 dusky black colour, and of great
 ferocity; but its talons are not
 as sharp as those of the eagle,
 since it belongs to the class of
carrioneaters.

There were various kinds of
cranes from *Africa*, *India*,
 the *New-World*, and other
 parts; bigger and more beau-
 tiful than the common cranes
 of Persia. All the different
 species of birds produced in
 the whole world are there
 collected together, so that it
 is impossible to mention them
 all. What we had formerly
 seen portrayed in books, we
 here saw living.

We then entered the corridor

of the *carnivorous quadrupeds*, — the beasts of prey. Here were wild beasts that cannot be imagined, *maned-lions* of Africa, — which I had not hitherto seen, save in books, — huge in bulk, terrible in appearance, with very thick black manes hanging down, their heads as large as those of elephants, or larger; with glaring eyes fearful to look on; with graceful bodies resembling velvet. The keeper held up a piece of flesh; the lion rose on his hind feet and seized the flesh. His stature was from three to four ells ($10\frac{1}{2}$ feet to 14 feet). The flesh was placed on

yi *heivānāt-i darānda* shudim. Anvā'-i *sabā'*, ki bi tassavur na mīyad, bud: *shār-i yāldār-i Afrīq*, ki juz dar kitāb na dīda budam, bisyar 'asīm al jussā va muhib, yal-i *sāh-i bisyar zakhīm-i rīkhtā*, sar-ash bi qadr-i sar-i *fil*, balki buzurgtar, chasmhā-yi *darīda*, kheili muhib, bandan-i *khushgīl mīāl-i makhmal*. Shirbān gusht buland kard. Buland mīshud, gusht bigīrad, sih chahar zar' qaddash bud. Gushtārā rā-yi

حيوانات درنده شديم انرلج
سباع كه بتصور نميآيد بود
شير يال دار الفريق كه جز
در كتاب نديده بودم بسيار
عظيم الجثه و مهيب يال
سياه بسيار ضخيم ريخته
سروش بقدر سه فيل بلكه بزرگتر
چشماي درنده خيلي مهيب
بدن خوشگل مثل مخمل
شيربان كوست بلند كرد
بلند ميشد كوست بكيود
سه چهار ذرع قدش بود

کوشته‌ها را روی عرابه گذاشته
 میکشیدند و میدادند
 محلی که بدلان منظر دارد
 خانه جلی حیوانات
 است دری دارد از تخته ضخیم
 که با زنجیر بلند میکنند آن
 طرف در محلی کوشش
 حیوانات است در آن که بلند
 میکنند حیوان بآن سمت
 میروند فوراً این در را انداخته
 اطاق را تمیز میکنند زمین
 اطاق را با تخته فرش کرده
 اند بسیار تمیز احدی نمیتواند
 نزدیک این حیوانات برود
 کشت را هم از سوراخ پنجره‌ها
 میدهند خلاصه مایل بولم

'arrāda guzashta mikashidand
 va midādand.

Mahallr, ki bi dālan manzar
 darad, khana khana jai hei-
 vānat ast, darī darad az takh-
 ta-yi zakhīm, ki bā zanjīr
 buland mikunand. Untaraf-i
 dar mahall-i gardish-i heivā-
 nat ast. Darā ki buland mi-
 kunand, heivān bi un samt
 miravad; fouran in darā
 andakhta, utqarā tamiz mi-
 kunand. Zamin-i utqarā bā
 takhta farsh karda and bis-
 yār tamiz. Ānādī na mīta-
 vānad nazdik-i in heivānat
 biravad. Gushtrā hanu az
 surakhi panjaraha midihand.

a truck, and so conveyed
 from den to den and given
 to the beasts.

The compartment which looks
 out on this corridor, and is
 subdivided to hold the diffe-
 rent beasts, has a door of
 stout timber that can be rai-
 sed by a chain. The other
 side of the door is where the
 animals walk about. When
 the door is raised, the beast
 goes to that other side; the
 door is then quickly lowered,
 and the den is swept out.
 The compartment is very
 carefully floored with wood.
 No one is allowed to go near
 these creatures; and the flesh
 is given to them through the

Khulasa mail budam, muddat-i tamasha-yi in shirre bikunam, valr az hujum-i mar-dum-i tamashahar mumkin na bud.

bars of their cages. I was extremely tempted to stay and observe this lion a long while; but through the thronging of the crowds of spectators, this was impos-sible.

Be'd chand *babr-i* biyar bu-zurg didam, az *bahræ-yi Hind* va *Afrîq*, du *palang-i sâh* ham dida ahud az *Afrîq*, ki kheir gharb u muhr budand. Shir-i mæda ham bud, ki chand *bacha-shir* ha-munja swida, va *bachahæ-yash* busurg shuda budand.

I saw several enormous *tigers*, *African* and *Indian*; two *black leopards*, from Africa, very singular and terrific. There was a lioness whose cubs had been born and bred on the premises.

Palang-i swad, *yæhæ-yi* mukhtalif, *kafûræ-yi* 'ajrb al khilqa-yi *Afrîq*, ki *sadæhæ-yi* gharb mikardand.

There were many *leopards*, va-rious *chetahs*, strange-looking *hyaenas* from Africa that made curious noises

مدتی تماشای این شیر را
بکنم ولی از هجوم مردم
تماشای ممکن نبود

بعد چند ببر بسیار بزرگ دیدم
از ببرهای هند و افریقا دو
پلنگ سیاه هم دیده شد از
افریقا که خیلی غریب و
مهیّب بودند شیرماده هم
بود که چند بچه شیر
هاجا زائیده و بچه هایش
بزرگ شده بودند

پلنگ زیاد بزرگ های مختلف
کفتارهای عجیب الخلقه
افریقا که صداهای غریب
میکردند

Khulasa qafashā-yi muta'ad-
did didm, ki dar har yak
anvā-i heivānat bud. Mei-
munhā-yimukhtalifvagheira.
Du *fil* bud, yak bisyar bu-
surg, ki az *Hind* āvurda
budand, digari az *Afriqā*.
Fil-i Afriq bisyar tafavut
bā *fil-i Hind* dāsht, gushha-
yash kheili buzurgtar va
pahntar bud.

Sih zarrāfa bud. *Zabr* ham
bud, ki *gūr-i-asp* ast. Badan-
ash khatt khatt va bisyar
maqbul ast. *Bizān* bud, ki
gāv-i mīsh-i vahshī-yi Afriq
va *Yangi Danyā-st*; muta-
addid budand buzurg u ku-
chik. *Gāv-i mīsh-i Tibbat*
bud; az atrāf-ash unqadr

خلاصه قفسهای متعدد دیدیم
که در هر یک انواع حیوانات بود
میبونهای مختلف و غیره دو
فیل بود یکی بسیار بزرگ که
از هند آورده بودند دیگری
از افریقا فیل افریقا بسیار
تفاوت با فیل هند داشت
کوشهای خیلی بزرگتر و پهن
تر بود

سه طرافه بود زتر هم بود که
کور اسپ است بدنش خط
خط و بسیار مقبل است
بیمزون بود که کامیش
وحشی افریقا وینکی دنیاست
متعدد بودند بزرگ و کوچک
کامیش تنب بود از اطرافش
آنقدر پشم آویخته بود که

In short, I saw numerous ca-
ges, in each of which were
various animals many kinds
of monkeys, and the like.
There were two *elephants*;
one very large, that had been
brought from *India*; the other
from *Africa*. The *African*
elephant differs much from
that of *India*, its ears being
much broader and larger.

There were three *giraffes*, and
a *zebra*, i. e., a *wild horse*, the
body of which is in stripes,
and very beautiful. Also many
bisons, the *wild buffaloes* of
Africa and the *New-World*;
there were many, large and
small; *buffaloes* (yaks?) of *Ti-
bet*, from the sides of which so

که بزمین میکشید بسیار
مهیّب بود

لأما که حیوانی است ملین شتر
و گاو و ارقلی و بز کوهی و غیره و
بسیار تند میدوید نوی
بلغچهای وسیع بود دورش
معجز انواع ارقلی و بز کوهی
و آهو بود از هند و افریق
مثلاً ارقلی دیده شد بقدر
اسب باشاخواهی بلند ضخیم
تیز که هیچ شبهاتی به
ارقلهای ایران نداشت انواع
خسوک و کرز حیوانات عجیب
دیگر هم آنقدر در آنجا بود
که بحسب نمی آید هر نوع

pashm avikhta bud, ki bi
zamin mikashid; bisyar mu-
hib bud.

Lāmā, ki heivānī-st mābein-i
shutur, va *gāv*, va *arqālī*, va
buz-i kūhī, va gheira va bis-
yar tund midavid, tuyi bagh-
chah-yi vaaf bud, dour ash
ma'jar. Anvā'-i *arqālā* va
buz-i kūhī va *āhū* bud az
Hind va *Afrīq*, masalan
arqālī drda shud bi qadr-i
asp, bā shakhsh-yi buland-i
zakhm-i tiz, ki hich shabā-
hati bi arqālīhā-yi Irān na
dasht. Anvā'-i *khūg* u *gurūz*,
heivānāt-i 'ajrb-i digar ham
unqadr dar un jā bud, ki bi
hisab na mīyad. Har nov'-i

much wool hung as to trail
on the ground; they looked
very ferocious.

Llamas, an animal between the
camel, *ox*, *argali*, *iber*, and
other species, and which runs
very fast, were kept in spa-
cious gardens enclosed with
railings. There were *argalis*,
iberes, and *antelopes*, from
India and *Africa*; for in-
stance, there was one *argali*
as big as a horse, with long,
straight, sharp horns, having
no resemblance to the *argali*
of Persia. Also various kinds
of *swine* and *wild boars*;
curious animals, too, of other
species, and in such varieties,
were collected in that place

حیوانی که در هر اقلیمی بوده
در آنجا جمع نموده اند در
کمال نظافت و پاکیزگی
خوراک هر یک را میدهند

انواع طوطیها و طاووسها و
قرآقاولهای طلائی استرالیا که
بسیار قشنگ بود انواع مرغهای
خوش رنگ در قفسی بسیار
بزرگ مشغول پرواز و بازی
بودند

خلاصه اسم رئیس این بـغ
وحش که مژد فاضل علی
است حکیم بودینوس است

heivāni, ki dar har iqlm-i
buda, dar un jājam' namūda
and, dar kamāl-i nazāfat u
pākizagi khurāk-i har yakrā
mirdihand.

Anvā'-i tūtūhā va tāūs-hā va
qarāqūl-hā-yi tilāi-yi Ustrā-
lāi, ki bisyar qashang bud,
anvā'-i murghhā-yi khush-
rang dar qafas-i bisyar bu-
zurg mashghul-i parvāz u
bāzi budand.

Khulāsa ism-i rais-i 'in bāgh-i
vahsh, ki mard-i fāzil-i 'ālī-
mi-st, Ilakīm Būdīnus ast.

as cannot be computed. All
sorts of animals, wherever
they may naturally exist,
have been there brought to-
gether, and are there fed with
all care and cleanliness.

Various parrots, peacocks,
golden pheasants of Australia,
that are very pretty, were
there; also many kinds of
birds with magnificent plu-
mage were flying about and
disporting in large cages.

The name of the director of
these Zoological Gardens is
Doctor Bodinus, a learned and
distinguished man.

دیدن کارخانه کروپ

یکساعت بغروب مانده رسیدیم
 بکارخانه کروپ مسیو لروب
 خودش سر راه آهن آمده بود
 شخص پیر بلندقد لاغری است
 تمام این کارخانه هارا خودش
 ساخته است توپ کل دول را
 از اینجا میدهد انواع توپها
 از توپ بزرگ قلعه و توپ
 کشتی و توپ جنگ صحرائی
 همه اینجا ساخته میشود

دستگاه و کارخانههای بخار
 مثل یک شهر عظیمی است

Dīdan-i kārkhāna-yi Krūp.

Yak sā'at bi ghurūb munda-
 rasidim bi *kārkhāna-yi Krūp*.
Musyū Krūp khud-ash sar-
 i rāh-i āhan amada bud.
 Shakhs-i pīr-i bulandqadd-i
 laghirr-st. Tamām-i in kār-
 khānaha-rā khudash sākhta
 ast. *Tūp-i* kull-i duvalrā az
 inja midihad. 'Anvāḡ-i tūphā
 az *tūp-i buzurg-i qā'a* va
tūp-i kashī va *tūp-i jang-i*
sahrāi hama inja sākhta mī-
 shavad.

Dastgāh va *kārkhānahā-yi*
bukhūr misl-i yak shahr-i

A visit to Krupp's works.

At an hour to sunset we ar-
 rived at the *works of M. Krupp*, who came himself to
 the railway (to meet us). He
 is a tall, thin old man. He
 has himself, in a certain space
 of time, created the whole of
 these works and from this
 place he supplies cannon for
 all governments. Guns of
 every description, such as
 large cannon for *forts*, can-
 non for *ships*, and cannon for
field use in campaigns, are
 all manufactured here.

His *plant* and steam works
 resemble a mighty city. He

پانزده هزار عمله دارد که
 بجهت همه خانه و نشیمن
 ساخته و مزد و خرج میدهند
 بعد از وضع مخارج سالی
 ششصد هزار تومان نقد
 مداخل خود اوست

خلاصه به کارخانه چکش
 بخار و قشیم چکشهای غربی
 است مثل کوه با زور
 بخار بانگبار توپ میخورند
 بهر ترکیب که بخواهند آنرا
 درست میکنند و قشیم که چکش
 به توپ میخورند زمین کارخانه
 صدا میکند و میلریند چیز
 غربی است

azimi-st. Punadah hazar
 'amala darad, ki bi jihat-i
 hama khāna va nishman
 sakhta va muzd u khارج mī-
 dihad. Ba'd az vaz'-i ma-
 khārij-i sālī shish-sad hazar
 tūmān naḡhd madākhil-i
 khud-i ust.

Khulāsa bi kārkhāna-yi cha-
 kush-i bukhār raftim. Cha-
 kushhā-yi gharibi-st, misl-i
 kuh. Bā zūr-i bukhār bi an-
 gara-yi tūp mikhurad. Bi har
 tarkib, ki bikhāhand, unā
 durust mīkunand. Vakhtri ki
 chakush bi tūp mikhurd, za-
 min-i karkhāna sadā mīkard
 va mīlarzīd. Chizi gharibi-st.

employs 15,000 workmen, for
 the whole of whom he has
 erected houses and lodgings,
 paying them salaries and wa-
 ges. After deducting his ex-
 penditure, his own yearly
 income amounts to 600,000
 tumāns.

We went to the shop of the
 steam hammers. They are
 wonderful hammers, like moun-
 tains; and worked by steam,
 are used for forging cannons.
 They make these of any pat-
 tern they desire. When the
 hammer strikes the gun, the
 floor of the workshop groans
 and trembles. It was a mar-
 vellous thing.

فیه کارخانه را کشته بعضی
توپهای بزرگ و کوچکی را
انداختند بعد رفتیم بخانه
که معین کرده بودند آجیا شلم
خوردیم شام خوبی دادند
دروختی در نازانجستان خانه
دیدم شد که بول آن دو
نوع و نیم طول و نیم نوع
عرض داشت

چکش بخار باوجود فاصله
زیاد باین اطاق زمین آجیا
مثل هنگام زلزله بحرکت
میاورد

بسیار توپ تعبیر شش بودند
بسیار اعلی مسیو کرویپ با

Hama-yi karkhānara gashta,
ba'zi tūphā-yi buzurg va ku-
chikrā andākhtand, ba'd raftim
bi khāna, ki mu'eyyan kardā
budand. Unja shām khurdim.
Sham-i khubrī dadand. Di-
rakhīdārnāranjistān-i khāna
dīda āhud, ki barg-i un du
zar' u nīm tul va nīm zar'
'arz dāsht.

Chakush-i bukhār ba vujud-i
fāsila-yi ziyād bi in utāq,
zamin-i anjara misl-i hangām-
i zalzala bi harakat mi'avurd.

Yak tūp-i takpur-i shish pound-
i bisyar a'la Musyū Krūp ba

We went all over the works,
and they turned out some
large and some small cannon.
We then went to a house
which he had prepared, and
there we dined. He gave us
an excellent dinner. In the
conservatory of this house
we saw a tree, the leaves of
which were two ells (seven
feet) long, and half an ell
(twenty-one inches) wide.

The steam-hammers, in spite
of their great distance from
this room, made the earth
shake here as though there
had been an earthquake.

M. Krupp made us a present
of a most magnificent breech-

loading six-pound cannon,
with all its appliances.

Description of the Rhine.

We next reached *Coblentz*. The train stopped; the Governor of the place, with others, came to an audience. The guns of the fortress fired a salute. It is a large place. We crossed the *Rhine* river by a bridge, the river being narrow, with hills on either side. The bank of the river is all villages, towns, vineyards cherry-trees, and the like. The cherries were ripe and the trees laden with fruit. Each vine was bound to a

tamām-i asbāb bi mā pīsh-
kash kard.

Beyān-i rudkhāna-yi Rān.

Bi shahr-i *Kūblans* rasīdīm. *Kalaska* istada hākīm-i unjā va gheira bi huzūr āmadand. az qal'a-yi unjā tūp andākhtand. Shahr-i buzurgī-st.

Az pul-i rudkhāna-yi *Rān* guzashtīm. Injā rūd-i *Rān* kam 'arz mīshavad, va tafein-i un kuh ast. Kanar-i rudkhāna hama dih va qasaba va zarf'at-i angūr va dirakht-i gilas va gheira bud. Gilash ham rasīda va purbar bud. Har takrā bi yak chub qutur

تمام اسباب بها پیشکش کرد

بیان رودخانه رن

بشهر کوبلنس رسیدیم کالسکه
ایستاده حاکم آنجا و غیره
بمحور آمدند از قلعه آنجا
توپ انداختند شهر بزرگ است
از پل رودخانه رن گذشتیم
اینجا رود رن کم عرض میشود
و طرفین آن کوه است کنار
رودخانه همه ده و قصبه و
زراعت انگور و درخت نیلاس
و غیره بود کیلاسا هم رسیده
و پربار بود هرتاک را بیک
چوب قطور بسته اند تمام

کو و زمین تاجکستان است شراب مشهور رن از همین انگورها عمل میاید	besta and. Tamam-i kuh va zamin takistan ast. <i>Sharab-i</i> mashhur-i Ren az hamin an- gurha 'amal miyad.
طرفین رودخانه راه آهن و متصل کالسکه بخار در حرکت است راه کالسکه عرانه و پیاده رو هم است خیلی پاکیزه و تمیز تمام زمین گلستان است و همه کوهها و صحراها انکور درخت میوه و باغچههای کلکاری و خیابان و بنادک مسافت شهر و قصبه است آدم حیرت میکند و از تماشای سیر نمیشود	Tarafein-i rûdkhâna râh-i âhan va muttasil kalsaka-yi bukhar dar harakat ast. Râh- i kalsaka-yi 'arrâda va pia- daron ham ast, kheili pakiza va tamiz. Tamam-i zamin gu- listan ast, va hama kuhha va sahraha angur va dirakht- i miya va baghchaha-yi gul- kari va khâban, va bi andak masafat shahr va qasaba ast. Adam heirat mikunad va az tamasha sir na mishavad.
تکتک قصرهای خوب و	Taktak qasra-yi khub va

stout stake. The whole hill-side and the plain is one continuous vineyard, the famous *Rhein-wein* being produced from these very vines. On either side of the river there is a railway, and trains run continually. There are also roads for carriages, wag-gons, and pedestrians, well made and kept. The whole region is a garden. All the mountains and plains are grape-vines, fruit-trees, flower-gardens, and avenues; with towns and cities at frequent intervals. One wonders, and is never tired with admiring.

Every now and then a beauti-

کوشکهای بزرگ و کوچک از
روی سلیقه با کمال تشنگی
در کنار رودخانه و بالای کوهها
که مشرف بر رودخانه است
ساخته اند مثل بهشت
بعضی آثار قلعه خرابهای
قدیم در کوهها و کنار رودخانه
دیدم شد تردد کالسکه های
بخار و عبات و سبزه ها و
کلهای طبیعی و مصنوعی آنم
را والد میکرد تا چند فرسنگ
راه شبیه بود بابل و در خاک
کیلان و رودخانه سفید رود

kushkha-yi buzurg u kucuk
az ru-yi salqa ba kamal-i
qashangi dar kanar-i rudkha-
na va balâ-yi kuhha, ki
mushrif bi rudkhana ast,
sakhta and, misl-i bihisht.
Ba'zi asar-i qal'a, kharabaha-
yi qadim dar kuhha va kanar-
i rudkhana dida shud. Ta-
raddud-i kalaskaha-yi bukhâr
va 'imarat va sabzaha va
gulha-yi tab'î va masnu'î
adamra vâlih mikard; ta
chand farsang rah shabih bud
bi avval-i vurud-i khak-i
Gilan va rudkhana-yi Safid-
rud.

ful solitary pavilion, with
large and small summer-hou-
ses, in the best taste and of
the most graceful forms, are
seen erected on the hills
overlooking the stream, like
a paradise. We also noticed
some ruins of old castles on
the mountains and on the
river bank. The passing of
the trains, the buildings,
the verdure and flowers, both
natural or artificial, put one
beside one's self. For several
leagues our road was (through
a country) similar to that
seen on first arriving in the
land of Gilan and by the
river Safid-rud.

<p>بعضی اوقات راه کالسکهء ما از روی پشت بام خانها و کوچههای دهات میگذشت خلاصه بتعریف نمی آید</p>	<p>Ba'zi ouqat rah-i kâlaaka-yi me az ru-yi puaht-i bâm-i khanah va kuchaha-yi dihat miguzasht. khulâsa bi ta'rif na mi'ayad.</p>	<p>Sometimes our trains passed over the tops of the roofs of houses in streets of villages. In short, it was indescribable.</p>
<p>سرحد آلمان و بلجیک قدری که رفتیم بروی خانه کوچی رسیدیم پل کوچکی هم داشت سر حد بلجیک</p>	<p>Sarhadd-i Almân u Baljik. Qadri ki raftim bi rûdkhana- yi kuchiki rasidim. Pul-i ku- chiki ham dasht. Sarhadd-i Baljik va Almân guya hamin rûdkhana ast. Amma khuda- vand-i 'Alam-i Qadir tavâf u mamâlikra chigûna az ham siva karda, ki 'aql heirân ast! Dar an-i vâhid yakbara âdam, zabân, mazhab, var', khak, âb, kuh, zamîn taghyir kard, ki hich shabahati bi</p>	<p><i>The frontier of Germany and Belgium.</i> We went on, and shortly reached a small stream with a little bridge over it, which appears to form the frontier between Germany and Belgium. But what a difference has the All-Wise and Almighty Crea- tor placed between the two nations and the two coun- tries! Man's mind is lost in amazement thereat. In one moment a total change came</p>
<p>و آلمان کوبا همین روی خانه است اما خداوند عالم قدر طوایف و ممالک را چگونه از هم سوا کرده که عقل حیران است در آن واحد یکبار آنم زبان مذهب وضع خاک آب که زمین تغییر کرد که هیچ</p>		

شباهتی به آلمان نداشت
 کوهها قدری بلند تر و پر
 جنگل هوا سرنتر زیان همه
 فرانسه مریمانش فقیرتر وضع
 و لباس قشور و مخلوق بلبل
 تغییر کرد و جمیع اهل بلجیک
 زبان فرانسه حرف میزنند
 زبانی، م خودشان ملیحه
 دارند مذهبشان اغلب کاتولیک
 است

Alman na dasht. kuhha qadri
 bulandtar va pur jangal, hava
 sardtar, saban hama faransa,
 marduman-ash faqirtar, va
 u libas-i qushun va makhluq
 bil-marra taghyr kard; va
 jamf-i ahl-i Baljik zaban-i
 faransa harf mizanand. Za-
 bani ham khud-i-shan 'ala-
 hidda darand. Mazhab-i-shan
 aghlab katolik ast.

over the people, the lan-
 guage, the religion, the ap-
 pearance of the land and
 water, mountains, and plains;
 — all were different, nothing
 here resembling what is in
 Germany. The hills are some-
 what higher and more woo-
 ded, the air is colder, all
 speak French, the people are
 somewhat poorer, the style
 and costume of soldier and
 civilian utterly different. The
 whole population of Belgium
 speak French, though they
 have a special dialect of their
 own; they are chiefly of the
 Catholic religion.

در وضع آلمان

در آلمان زن‌ها خیلی مشغول کار
و زحمت هستند بخصوص در
امر زراعت و باغبانی خیلی
بیشتر از مردمانشان کار
میکنند

کوش اسپهای کالسکه و غیره
را در آلمان با ماهوت قزوت
و غیره میپوشانند که از مکس
محفوظ باشد

در بلس و سایر شهرها اطفال
کوچک کولبار سربازی بدوش
بسته توی کولجا می‌دوند
و شیپور می‌زنند که از طفلیت

Dar vač-i Almān.

Dar Almān zanhā kheilī mash-
ghul-i kār u zahmat hastand;
bi khvās dar amr-i zarʿat
va bāghbāni kheilī bishtar
az mardumān-i shān kār mi-
kunand.

Gush-i asphā-yi kalaska va
gheirarā dar Almān bā mā-
hut-i qirmiz va gheira mi-
pushanand, ki az magas
mahfuz bashad.

Dar *Berlin* va sair-i shahrha
atfāl-i kuchik kulabar-i sar-
bāzi bi dush basta tuyi ku-
chahā midavand va sheipūr
mizanand, ki az tufūliyāt

Remarks about Germany.

In Germany the women are
very hard-working; especially
at agriculture and in gard-
ening they do much more
than their husbands.

The-sears of the carriage-hor-
ses, and others, are covered
over with red and other co-
loured cloths, as a protection
against the flies.

In *Berlin*, and in other towns,
the little boys fasten sol-
diers' knapsacks on to their
backs, run about the streets,
and play on fifes. So that
they thus, from infancy

آنها را عادت باشکری میدهند

سنگ فروش کوچه‌ها بسیار خوب
میکنند سنگها را مربع کوچک
پیدا کار می‌کنند خیلی خوب
هم وصل می‌کنند

آجرهای فنکستان مثل آجرهای
ایران مربع و بزرگ نیست
بلکه ترکیب آجر تراش طهران
است

در وضع بلایک

مملکت بلایک بسیار آزاد و
رتق و فتق امورات با مجلس
پارلمنت است که وکلا آنجا

unhara 'adat bi lashgari mi-
dihand.

Sangfarsh-i kūchahārū bisyār
khub mikunand. Sangharā
murabba', kūchik burda,
kar miguzarand, kheil khub
bi ham vasl mikunand.

Ajurmā-yi Fīrangistān misl-i
ajurmā-yi Irān murabba' va
buzurg nist; balki tarkīb-i
ajur-i tarāsh-i Tahrān ast.

Dar vaz'-i Baljīk.

Mamlakat-i Baljīk bisyar azad,
va ratq u fatq-i umūrāt be
majlis-i Pārlamant ast, ki
vākala unja jam' shuda hukm

upwards, learn to be soldiers.

They *pave their streets* with
stone most artistically. They
use stones cut into small
squares, and join them to-
gether very closely.

The bricks of *Fīrangistān* are
not like those of Persia, large
and square, but are of the
shape of the cut bricks of
Tehrān.

Remarks about Belgium.

The kingdom of Belgium is
very free, the ordering of all
matters being in the hands
of the Parliament, where the

جمع شد، حکم میکنند
مجلس پارلمانته عارتی طای و
در شهر است حال م باز بود
و کلا جمع بودند

روزنامه نویسان این ولایت
بسیار آزاد هستند هرچه
بنویسند از هیچکس باز
ندارند

جمعیت بروکسل قریب یکصد
و هفتاد و دو هزار نفر است
جمعیت کل ده کشور کسری
است مالیات قریب سی و هفت

mikunand. Majlis-i Parlaman
‘imrat-i ‘alī va dar shahr
ast. Hal ham bāz bud. Vu-
kale jam‘ budand.

Ruznāmanavisān-i in vilāyat
bisyar azād hastand. Har chi
binavīsand, az hič kas bak
na dārand.

Jam‘iat-i Bruksal qarīb-i yak-
sad u haftad u du hazār nafar
ast. Jam‘iat-i kull dah kurūr-
kasrī-st; mālīyat qarīb-i si
u haft kurūr; qushun dar

Deputies meet together and
make laws. The Parliament
House is a sumptuous edifice,
and is in the city. It was in
active session (when we arri-
ved), the members being as-
sembled.

The editors of the news-pa-
pers in this country are ex-
tremely free. Whatever they
may write, they are in fear
of no one.

The population of Brussels is
of about a hundred and se-
venty two thousand souls;
that of all Belgium, ten cro-
res and a fraction (five mil-
lions). Its income is about
thirty-seven crores, its army

کردن قشون در وقت جنگ
صد هزار نفر

سابقاً تمام این مملکت تابع
هولاند بوده است چهل و دو
سال قبل از این دولتین
انگلیس و فرانسه و غیره جمع
شده از آن دولت موضوع
کرده به لیوپولد اول که
داعی پادشاه انگلیس بوده
داده اورا پادشاه کردند

سفر از بلژیک به انگلیس

صبح زود با کسالت بیخوابی
شب برخاسته بتعجیل رخت
پوشیدم بسیار سرد بود اهل

vakht-i jang sad hazār na-
far.

Sābiqan tamām-i in mamlikat
tābi'-i Hulānd būda ast. Chi-
hil u du sāl qabl az in, dou-
latein-i Inglīs va Farānsa
va gheira jam' shuda, az un
doulāt mouzū' karda, bi
Lūpūld-i Aeval, ki dāf-yi
padishah-i Inglīs būda, dāda,
urā padishah kardand.

Safar az Baljūk bi Inglīs.

Subh-i zud bā kasālat-i bi-
khabī-yi shab barkhasta bi
ta'jil rakht pushdam. Biyār
sard būd. ahl-i shahr ham

in time of war, one hundred
thousand.

Formerly, the whole of this
country was subject to Hol-
land, but forty-two years ago,
the kingdoms of England and
France, with others, com-
bined and separated it from
that State, giving it to Leo-
pold I, the maternal uncle
of the Sovereign of England,
and making him King.

*Journey from Belgium to
England.*

In the morning we arose ear-
lier than usual, thoroughly
worn out with a sleepless
night, and hastily dressed.

شهر م هنوز خواب بودند
 یکفوج با موریکلن آمده پلی
 عمارت صف کشیدند سوار
 م بود پادشاه آمدند بکالسکه
 نشسته از کوچهها و خیابانها
 گذشتند رسیدیم بکار خان
 کالسکه های پیروی حاضر
 بود فوج سوار با موریکلن
 وغیره بودند با پادشاه وناح
 کرده بکالسکه نشسته اندیم

hanuz khāb budand. Yak
 fuj ba muzikan amada, pa-
 yi 'imārat saff kashidand;
 savāra ham bud. Padishah
 amadand. bi kalaska nishasta,
 az kuchahā va khirābahā
 guzashta, rasidim bi gar.
 Haman kalaskahā-yi pari-
 ruzi hazir bud. Fouj-i sarbāz
 ba muzikan va gheira budand.
 ba padishah vidāf karda bi
 kalaska nishasta randim.

It was very cold. The inhabitants of the city were still asleep. A battalion of infantry, with their band, arrived and were drawn up in front of the palace. There were also some cavalry. The King came. We took our seats in a carriage, drove through streets and avenues, and arrived at the railway station. The same train was there in readiness which we had used two days previously. A battalion of infantry, with band, was drawn up; others were also there. We said adieu to the King, took our seat and left.

از ملکت فلاندر عبور شد

Az mamlikat-i Flandar 'ubur

We traversed the Flemish pro-

همه جا جلگه آبادی سبز
چمن بلخ و گل است اینجا
بزرگان فلانکی که هولاند باشد
حرف میزنند خلاصه رسیدیم
به بندر اوستاند تجارتگاه
معتبری است کشتیهای زیاد
بود شهر آبادی است از
پروکسل تا اینجا سه ساعت
کمتر راه بود کالسکه بخار
امروز خیلی تند میوفت

مسئورین بلژیک مقرر شده
حاکم و کار گزاران اوستان
به حضور آمده نطق زیادی
کردند بعد پیاده شده از
اسکله داخل کشتی اعلاحضرت

shud. Hama ja julga, sbadi,
sabza, chaman, bagh u gul
ast. Inja bi zabani Flamangi,
ki Huland bashed, harf miza-
nand. khulasa rasidim bi
bandari *Ustānd*. tijaratgāh-i
mu'tabari-st. kashthā-yizād
bud, shahr-i sbadi-st. Az
Brüksal ta Inja si sa'at kamtar
rah bud. kalsaka-yi bukhar
imruz kheili tund miraft.

Ma'murin-i Balijk murakhkhas
shuda, hakim va karguzaran-
i Ustan bi huzur āmada nutq-
i siadi kardand. Ba'd piada
shuda az askala dakhil-i
kashtri-yi *alākhazrat-i pādi*.

vinces, where all was a flat
plain, populous, green, grassy,
full of gardens and flowers.
In these parts the people speak
Flemish; i. e., Dutch. We at
length arrived at the sea-port
town of *Ostend* — an impor-
tant commercial town, where
we found many ships. It is a
flourishing place. We perfor-
med the distance from *Brus-
sels* in less than three hours,
as the train travelled at great
speed today.

The Belgian officials took their
leave, and the Governor, with
the functionaries of *Ostend* had
an audience. They delivered
very long speeches. We then
alighted and passed from the

پادشاه انگلیس شدیم که
موسوم به وینزلانت است
لارنسون صاحب وانگلیسهائی
که همراه ما بودند معرفی و
راهنمائی میکردند

امیرال معین کشتی های انگلیس
که موسوم به کلنترک است
و بسياحت جزایر قطب شمالی
چندین دفعه رفته و مرد
معروفی است استقبال آمده
در کشتی بود صاحبان
دیگر بحری هم زیاد بودند

وقتیم باطاق مخصوص خودمان
نشستیم کشتی بسیار تندرو

shāh-i Ingīs shudim, ki
mousum bi "*Vigilant*" ast.
Lāransūn sāhib va Ingīsihai-
ki hamrah-i mā būdand,
mu'arrafi va rahnamāyi mā
kardand.

Amīrāl-i mu'tabar-i kashthā-
yi Ingīs, ki mousum bi
"*M' Clintock*" ast, bi sirhāt-
i jazayir-i qutb-i shamālī
chandīn daf'a rafta va mard-
i ma'rūfi-st. Istiqbāl amada
dar kashrī būd. Sahibmansa-
ban-i digar-i bahrī ham ziyād
būdand.

Raftim bi utāq-i mahsus-i
khud-i-mān, nishastim. Kash-

wharf on board the ship of
Her Most Exalted Majesty
the Sovereign of England,
which was named the "*Vigilant*". *Mr Rawlinson* and the
Englishmen who accompanied
us led the way and performed
the presentations.

The distinguished *Admiral* of
the English ships who is
named *M' Clintock*, has several
times gone on Voyages to
the islands of the North Pole,
and enjoys a great reputation.
He had come to meet us and
was in the ship. There were
also a great number of naval
officers besides.

We went to the cabin specially
designated for our use, and

خوبی است صدر اعظم با
 عمله جات و بعضی دیگر در
 کشتی ما و شاهزادگان و
 سالیین در دو کشتی دیگر که
 مثل همین کشتی بود بودند
 خیلی منتظر شدیم تا بارها را
 آورند و همراهان جاجا
 شدند من بواسطه کسالت
 باطابق پاتین رفته قدری
 استراحت کرده بعد آمدم بالا
 روی میز ما میوهای خوب
 بود هلوی بسیار اعلی انکو
 سفید و سیاه بسیار معطر
 خوب میوه موز که چیز
 بسیار خوبی است خربزه
 کوچک م بود بسیار شیرین
 این میوه را کلا در کرخانه

ti-yi bisyar tundrou-i khub-
 st. *Sadr a'sam* ba 'amala-jat
 va ba'xi digar dar kashti-yi
 me va shahzadagan va sairin
 dar du kashti-yi digar, ki
 miel-i hamin kashti bud, bu-
 dand. Kheili muntazir shudim
 ta barhara evurdand va ham-
 rahan ja-bi-ja shudand. Man
 bi vasita-yi kasalat bi utaq-i
 pain rafia, qadri istirahat
 karda, ba'd amadam balx
 Ruyi miz-i me mivaha-yi
 khub bud: hulu-yi bisyar
 safid, angur-i safid u stah-i
 bisyar mu'attar-i khub, miva-
 yi mouz, ki chiz-i bisyar
 khubi-st. Kharbuza-yi kuchik
 ham bud, bisyar shirin. In
 mivahara kulan dar garm-

there seated ourselves. The
 ship is very handsome and of
 great speed. *The Grand-Vizir*,
 with our personal attendants,
 and a few others, were in our
 ship, the princes, and the
 remainder, were in two other
 vessels similar to her. We
 waited a considerable time
 for the baggage to be brought,
 and our travelling companions
 to take their places. On ac-
 count of my drowsiness, I
 myself went below and took
 a little repose; after which I
 went up again. On the table
 I found some fine fruit, —
 excellent peaches, white and
 black grapes of exquisite
 aroma, some banana fruits, —

عمل میاورند و قیمت آنها
بسیار گران است مثلاً
یکخوشه انگور را بدو هزار
دینار میدهند و قس علی هذا

خلاصه راندم نهارق خوریم
همراهان را نهار خوبی داده
ببند
از بندر اوستاند الی دیور که
اول خال انکلیس است
پنجساعت راه است و این
درباری ملش به طوفان و

khāna 'amal mīāvarand va
qīmat-i unha biyār girān
ast, masalan: yak khusha-yi
angur rā bi du hazār dīnār
mīdahand, va qiss 'alā hūzā.

khulasa rāndm, nahār khur-
dīm. hamrāhanrā nahār-i
khubrī dāda budand.
Az bandar-i Ustānd ilā Dūvar,
ki avval i khāk-i Inglis ast,
panjāsā'atrah ast va in Daryā-
yi Mānsāh bi tufān va moúj-i
ziād ma'fūf ast, ammā, al

which are very nice. There
was also a small melon, —
very sweet. These fruits are
all raised in hothouses, and
the price of them is very high.
For instance, they sell a single
bunch of grapes for two thou-
sand (Persian mites about
twenty pence English); from
whence the rest may be in-
ferred.

Well, we sailed on, and we had
our luncheon. They gave our
suite an excellent meal.

From the port of *Ostend* to
Dover, — the first place on
the coast of England, — it
takes five hours to cross; and
the sea of the *British Chan-*

nel is much noted for its storms and roughness. But, thanks be to God Most High, — the sea was very calm like the palm of one's hand, so that no one was incommoded. It was like a trip on a river. Behind us followed three ships, while two large ironclad ships of war accompanied us, to show us honour, the one to our right, the other to our left. Occasionally they fired guns. When we had advanced a certain distance, there appeared another ship, with two turrets, and each turret with two guns; which turrets they

hamdū l'Illāhi. ta'ālā, daryā bisyār āram miš-i kaf-i dast bud. Ahvāl-i ahādī bar ham na khurd, miš-i sirhat-i rū-yi rūdkhāna bud. Az 'aqab-i sar-i mā ai kashī bi radīf mīāmad. Du kashī-yi buzurg-i jangī-yi zarapūsh, ham yakī dast-i rast-i mā, digarī dast-i chap barāyi ihtirām mīmadand, gāhī tūp mīandaktand. qadrī ki raftim, kashī-yi digarī āmad, ki dū burj va dar har burjī dū tūp dāshī. Burj-rā bi har tarāf ki mīkhāstand mīgardāndand. In

موج زیاد معروف است اما
لحمد لله تعالى دیرا بسیار آرام
مثل کف دست بود احوال
احدی یوم نخورن مثل سیاحت
روی رودخانه بود از عقب
سر ما سه کشتی برزید
میآمد دو کشتی بزرگ جنگی
زیر پوش م یکی دست راست
ما دیگری دست چپ برای
احترام میآمدند کاف توپ
میانداختند قدری که رفتیم
کشتی دیگری آمد که دو برج
و در هر برجی دو توپ
داشت برجرا هر طرف که
میخواستند میکردانند این

کشتی هم آهن پوش است
 گفتند زور پنجه هزار اسپ
 دارد دیواره کشتی ۴ چندان
 از دریا بلند تر نبود میگفتند
 کلسوله تیرهای این کشتی
 کشتیهای دیگر را خور میکند
 دو سه تیر از تیرهای آن
 انداختند بسیار صدا میکرد

کشتیهای تجارتی و غیره بسیار
 آمد و رفت میکردند تا
 نزدیک شدیم بسواحل انگلیس
 کوه های کنار دریا پیدا شد
 کشتی جنگی زیادی باستقبال
 آمد همه توپ انداختند و

kashti ham zhenpush ast.
 Guftand zur-i panj hazar asp
 darad. Divara-yi kashti ham
 chandan az daryā bulandtar
 na-bud. Miguftand gulula-yi
 tupa-yi in kashti kashtiha-yi
 digar ra khurd mikunad. Du
 si tir az tupa-yi an andakh-
 tand, bisyar sada mikard.

Kashtiha-yi tijarati va gheira
 bisyar amad u raft mikar-
 dand, ta nazdik shudim bi
 savahil-i Inglis. Kuhha-yi
 kanar-i daryā peida shud.
 Kashti-yi jangi-yi ziyadi bi

can turn round in any direc-
 tion they choose. This ship
 also is covered with iron,
 and, as they said, has a
 steam power of five thousand
 horses. The ship's sides were
 not high out of the water.
 They informed me that the
 projectiles from her guns
 would smash to pieces the
 other ships. They fired two
 or three rounds from her
 guns, which made much noise.
 Many merchant ships came and
 went, as well as others. At
 length, as we neared the
 English coasts, the hills on
 the sea-shore became visible,
 and a large number of men-

دریا از کشتی وقایق
و کشتیهای بخار بزرگ که
بزرگان و نجیبای انگلیس
در آنها نشسته بتماشای آمده
بودند بر بون کوههای سواحل
چندان بلند نیست و سنگش
سفید رنگ مثل معدنی که
است

istiqbal amad. Hama tup an-
dakhband. Ru-yi daryā az
kashtr va qayiq va kashthā-
yi bukhār-i buzurg, ki bu-
zurgān va nujabā-yi Inglis
dar unḥ nishasta bi tamāshā
amada budand, pur bud.
Kuhā-yi savvihil chandān
buland nist va sang-ash sa-
fidrang misl-i mā'dan-i gach
ast.

of-war hove in sight, coming
to meet us. They all fired
guns. The surface of the sea
was covered with ships, and
boats, and large steamers,
in which the magnates and
nobles of the English had
seated themselves, and were
come forth to witness the
spectacle. The hills on the
coast are not very high:
their stones are white, like
quarries of lime.

خلاصه کشتی رسید به بندر
دور سکوی سنگی طولانی ساخته
اند تا کشتی در بندر از موج
و طوفان محفوظ باشد خیلی
توی دریا آمده است بالای
آن زن و مرد و خانمها و

Khulasa kashtr rasid bi bandar-
i *Dover*. Sakku-yi sang-i-yi
tulani sakhta and, ta kashtr
dar bandar az mouj u tufan
mahfuz bashad, kheili tu-yi
daryā amada ast. Balā-yi an
zan u mard va khandumḥ va

Our ship now reached the port
of *Dover*, where they have
constructed a long stone pier,
so that the ships in the har-
bour may be safe from storms
and the waves. It projects a
great distance into the sea.

تجبا و افواج و سوار بسیار
 بودند اینجا ایستادیم پسرهای
 اعلیٰ حضرت پادشاه انگلستان
 با وزیر دول خارجه لورد کرانویل
 و اعیان و اشراف لندن همه
 آمده بودند پسر وسطی
 پادشاه دول امپورک و پسر
 سیمی پرنس ارتور در کشتی
 ایستادیم پسرهای پادشاه وزیر
 خارجه ایشیک آقاسی باشی
 پادشاه که مردی معتبر و م
 پیشخدمت باشی است توی
 کشتی آمدند رفتم توی اطراف
 نشسته صحبت کردیم تا

nujabā va afvāj va savār-i bis-
 yār būdand. Inja istādim.
 Pīsarhā-yi a'ākhazrat-i pā-
 dishāh-i Inglisīyān bā vazīr-i
 duval-i kharija Lord Cran-
 ville va a'yān va ashraf-i
 London hama amada būdand.
 Pīsar-i vasati-yi pādīshah
 Duke Edinburg va pīsar-i
 siyumi Prince Arthur. Dar
 kashti istādim. pīsarhā-yi
 pādīshah, vazīr-i kharija,
 ishik aghāsī bashī-yi pādī-
 shah, ki mardī mu'tabar va
 ham pīshkhidmat bāshī-st,
 tu-yi kashti amadand. Rafim
 tu-yi utāq, nishasta suhbat

Upon it were women and
 men, ladies and nobles, in-
 fantry and cavalry, in great
 numbers. Here we stopped.
 The sons of her Majesty the
Queen of England, with the
 Secretary for Foreign Af-
 fairs, *Lord Granville*, and
 the notables and authorities
 of *London*, had all arrived,
 — the second son of the
 Sovereign, the *Duke of Edin-
 burgh*, — and the third son,
Prince Arthur. We stood
 up in the ship; the Sove-
 reign's sons, the Foreign Se-
 cretary, and the Chief Usher
 of the Sovereign, — a man
 of consideration and official
 in waiting, came. We went

kardim, ta barhara az kashtri
burdand birun. Pissar-i du-
yum-i-yi malika javan-i bis-
yar khushru-yi ba-bunyal-st,
chashmha-yi zagh va qadri
rish dard. qadd-ash chandan
buland nist. Sinn-ash bayad
bist u haft, hasht sal bshad.
Pissar-i siyumi, kiazu kuchik-
tar ast, qadri ru-y-ash barik-
tar va jussa-y-ash kamtar
ast. Ishik aghasi bāshī, ism-
ash *Lord Sidney*, mard-i pirī,
qavibunyal-st.

Khulāsa barkhāsta az askala-
bāza rafīm. Izdihām va ja-
m'at-i gharibi bud. Savar-
i kalaska-yi bukhār shudm.

بارهارا از کشتی بردند بیرون
پسر دومی ملکه جوان بسیار
خوشرویی با بنیه است
چشمهای زغ و قدری ریش
دارد قدش چندان بلند
نیست ستنش باید بیست
و هفت هشت سال باشد
پسر سیمی که از او کوچکتر
است قدری رویش باریکتر
و جثتش کمتر است ایشیک
آقاسی باشی اسمش لور
سیدنی مرد پیری قوی بنیه
است

خلاصه برخاسته از اسکله بالا
رفتیم از حمام و جمعیت غریبی
بود سرور کالسکه بخار شدیم
من و پسرهای پادشاه و صد

into the cabin, sat down, and
conversed until the baggage
was carried out of the ship.
The Queen's second son is a
youth with a very pleasing
countenance, and stout. He
has crow's eyes (bluish grey)
and a small beard, in stature
he is not tall; his age must
be twenty-seven or twenty-
eight. The third son is shorter
than he, and his complexion
is darker, his body slighter.
The Chief Usher (Lord Cham-
berlain) is named *Lord Syd-
ney*. He is a robust old man.
At length we rose and went
up on the jetty, where there
was a wonderful assembly.
We took our seat in a railway

Man u pisarhā-yi Padishāh
va sadr a'zam va vazir-i
khārijā-yi Inglis va pishkhid-
mat bashi dar yak kālaska
nishastim. Pisyar kālaskahā-
yi khubi bud, hich chunin
vāgunha drda na-shuda bud.
Ahista chand qadami raftim
bi 'imārati-ki ghaza hazir
karda budand. Prada shudim.
Man raftam bi utaq-i kuchiki
Hakim al-Mamalik, ki chand
bud inja bud, drda shud
ba'd guftand *hākim-i shahr-i*
Davar nuqri hazir karda ast,
bāyad bikhānad. Raftim bi
talari bala-vi pilla-yi buland

carriage, — I, the Sovereign's sons, the Grand Vazir, the Foreign Secretary, and the Principal Official in Waiting, being together in one compartment. They were exceeding beautiful carriages; none such had hitherto been seen. We gently went forward a few feet; and, at a building where they had prepared food, we alighted. I went into a small room. The Hakim al-Mamalik, who had been here some time, was admitted. They then told me the Governor of the town of *Davar* had prepared a speech which he must recite. I went into a

اعظم و وزیر خارجه انگلیس و
پیشخدمت باشی در يك
كالسكه نشستیم بسیار كالسكه
های خوبی بود هیچ جا چنین
واگنها دیده نشده بود آهسته
چند قدمی رفتیم بعمارتیکه
غذا حاضر کرده بودند پیاده
شدیم من رستم بنه اطاق
کوچکی حکیم الملک که
چندی بود اینجا بود دیده
شد بعد گفتند حاکم شهر
دور نطقی حاضر کرده است
باید بخواند رستم بتلاری
بالای پله بلندی ایستاده هه

hall and stood at the top of a high flight of steps, the whole of the English princes and notables, our princes and others, with our servants, being present, and the Governor (Mayor) recited his speech at great length, in which there was much praise and laudation of us. We replied, and *Rawlinson* explained in English. The people clapped (their) hands. Returning from thence, we went to breakfast, accompanied by all the princes. They served hot cooked food, fruit, and other things, of which we partook. Then arising, we returned to our train, and

تستاده. Hama shahzādah va a'yan-i Inglis, shahzādah va sair-i nonkarah-yi mā budand. Hakīm nutq-i-rā mufassalan khānd; bisyar ta'rif u tamjīd az mā bud. Mā ham javāb dadīm. *Lāransūn* bi inglis be'ian kard; mardum dast mizadand. Ba'd bargashta raftīm sar-i nahar. Hamrāhan hama budand. Ghazā-yi garm-i pukhta va mīva va gheira āvardand, khurdīm. Ba'd barkhāsta bāz bā hamān ashkhas dar kalaska-yi bukhār nishasta rāndīm. Hama jā

شاهزادها و اعیان انگلیس
شاهزادها و سایر نوکرهای ما
بوندند حاکم نطقی را مفصلاً
خواند بسیار تعریف و تمجید
از ما بود ما هم جواب دادیم
لارنسון با انگلیسی بیان کرد
مردم دست میزدند بعد
برگشته رفتیم سرِ نهار همراهان
هم بوندند غذای گرم پخته
و میوه و غیره آوردند خوردیم
بعد برخاسته باز با همان
اشخاص در کالاسکه بخار
نشسته ماندیم هم جا از بغل

کوه و دره میرقطیم از توپلهای
متعند گذشتیم که دوتای
از آنها بقدر ربع فرسنگ و
بسیار تازیانه و خفه بود

az baghal-i kuh va darra mi-
raftim. az tūnalhā-yi muta'ad-
did guzashtim, ki du ta-yi
az ānhā bi qadr-i rub^c-i far-
sang va bisyar tārīk va khafa
bud.

زمین انگلیس هیچ شاهتی
بسیار زمینها ندارد جنگل زیاد
دارد درختهای قوی آبدی
متصل زراعت زایل انگلیسها
معروف دنیا است ضرور بنوشتن
نیست

Zamin-i Inglis hich shabāhatī
bi sāir-i zamīnhā nadarad. Di-
Jangal-i ziyād darad: Di-
rakhthā-yi qavī, ābadr-yi
muttasil, zar'at-i ziyād. Ta-
mavvul-i Inglisā ma'rūf-i
dunya-st zarūr bi navishtan
nist.

took our seat in a railway-
carriage with the same per-
sonage. We started. Every-
where we passed over the
bosoms of mountains and
across valleys, traversing
numerous tunnels, of which
two were about a quarter of
a league in length, very dark
and suffocating.

The country in England has
no resemblance to that in
other territories. It has much
forest, large trees, population
without interval, and enor-
mous cultivation. The wealth
of the English is famous
throughout the world, there
is no need to describe it (here).

از نزدیک قضیه و آبادی
 شیشلهورست گذشتیم که مقر
 ناپلیون سوم بوده مگر آنجا فوت
 شده است قبرش هم آنجا است
 کالسکه بخار بطوری تند
 میرفت که امکان نداشت
 کسی جایی را ببیند از پس
 تند میرفت از عرقها آتش
 درآمد یک کالسکه سوخت
 کم مانده بود که همه بسوزند
 کالسکه ها را نگاهداشته
 آمدند پاتین خاموش کردند
 درست شد دوباره براه افتادیم
 تا رسیدیم باول شهر لندن
 دیگر آبادی و جمعیت و

«Az nazdik-i qasaba va abadī-
 yi *Chiselhurst* guzashtim, ki
 maqarr-i Napulyūn-i Siyūm
 buda. Ham anjā fūt shuda
 ast. Qabr-ash ham anjā-st.
 Kālaska-yi bukhār bi tourī
 tund mīraft, ki imkān na-
 dasht kasī jai-rā bibīnad. Az
 bas tund mīraft, az 'arrāda-
 hā ātash dar āmad. Yak kā-
 laska sukht. Kam munda bud
 ki hama bisūzad. Kālaskahā-
 rā nigāh qashta āmadand
 patīn, khāmush kardand, du-
 rust shud. Du bārā bi rāh
 uftādīm tā rasīdīm bi avval-
 i shahr-i *London*.

dīgar ābādī va jam'iat va

We passed by the town and
 outlying districts of *Chisel-
 hurst*, the abode of Napoleon
 III, and where he died. His
 tomb is also there. The train
 travelled at so furious a rate
 that it was impossible for one
 to distinguish any place.
 From the rapidity of our
 motion, fire came out of the
 wheels, and one carriage
 caught fire. It wanted but
 little for all to be burnt. They
 stopped the train, got down,
 and extinguished the fire. All
 was right, and again we went
 on until we reached the be-
 ginning of the city of *London*.
 Again it is impossible to des-

cribe the prosperity, the popu-
lousness, the extent of the
city, the numbers of lines of
railway over which inces-
santly the trains come and
go in every direction, the
smoke of the manufactories,
and the like. We travelled
over the exteriors of the
roofs of the houses. Thus
we reached the station and
stopped.

There was an assemblage of
spectators, and a crowd,
beyond all limits; there were
the armour-wearing English
household cavalry; there was
the Nawwâb the *Heir-Appa-
rent* of England, known as

buzurgî-yi shahr va kasrat
râh-i ahan, ki 'ala 'l ittisal
kâlaska az har taraf 'ubûr u
murûr mikunad va az dud-i
karkhânaha va gheira na-
mitavûn sharh dad. mæ az
rû-yi pusht-i bâmhâ mirûn-
dîm.

Khulâsa rasîdîm bi gar, ista-
dîm. tamâshâchi va jam'ati
ziâda az hadd, nizâm-i In-
glis, savara-yi zarapush-i
khûssa, navvâb-i *Vali'ahd*.
i *Inglis* ma'ruf bi "*Prince*

بزرگی شهر و کثرت راه آهن
که علی الاتصال کالاسکه از
هر طرف عبور و مرور میکند
و از دود کارخانها و غیره نمی
توان شرح داد ما از روی
پشت بام ها میروانیدیم

خلاصه رسیدیم بکار ایستادیم
تماشاچی و جمعیتی زیاده
از حد نظم انگلیس سواره
نزه پیش خلاصه نواب ولیعهد

انکلیس معروف به پرنس
دوگل همه وزرا و اعیان و اشراف
حاضر بودند پیکه شده من
و ولیعهد و صدر اعظم و
نزدیکی مهماندار بکالسکه
روانزی نشسته اندیم

ضرفین راه و بامها و بالاخانها
ملو از زن و مرد و بچه بود
بسیار اظهار خوشحالی میکردند
هررا میکشیدند دستمال تکان
میدادند دست میزدند
خلاصه معرکه غیبی بود من
متصل با سر و دست تعارف

de Galles", hama-yi *vuzarū*
va a'yūn va ashraf hazir bu-
dand. Prada shuda man va
Vali'ahd va Sadr a'zam va
Lord Morley, mihmandar bi
kilaska-yi rubazi nishasta
rūndim.

Tarafein-i rah va bamha va
balakhanaha mamlu az zan
u mard u bacha bud. Bisyar
izhar-i khushhali mikardand,
hura mikashidand, dastmal
takān midadand, dast miza-
dand. Khulasa ma'rika-yi-
gharibi bud. Man muttasil
bu sar va dast ta'aruf mikar-

the *Prince of Wales*; and the
whole of the *Ministry*, of the
notables, and of the nobles,
were present. We alighted.
I, the Heir-Apparent, the
Grand-Vazir, and *Lord Mor-*
ley, — the Lord-in-Waiting
upon us, took our seats in
an open carriage, and drove
off.

Both sides of the road, the
roofs, the upper stories of the
houses, were full of women,
men, and children, who ex-
hibited much joy and pleasure
by shouting hurrahs, by wa-
ving handkerchiefs, by clap-
ping hands. It was a sur-
prising turmoil. I saluted in-
cessantly with head and hands.

میکرم جمعیت تلاشچی انتها
 نداشت جمعیت این شهر را
 متجاوز از هشت کسور نفس
 میکشند زندهای بسیار خوشکل
 دارد تجلیت و بزرگی و وقار
 و تمکین از روی زن و مرد
 میبیزد معلومات که ملت
 بزرگی است و مخصوصاً
 خداوند علم قدرت و توانائی
 و عقل و هوش و تربیت
 بانها داده است این است
 که خلقتی مثل هندوستان را
 مسخر کرده و در پیکر دنیا
 و سایر جاهای عالم
 متصرفات معتبر دارند

dam. Jam'iat-i tamashchī
 intāh na-dāšt. Jam'iat-i in
 shahr-rā mutajavis az hašt
 kurnafas miguftand. Zanhā-
 yi biyār khushgil dād.
 Najabat va Luzzat va vaqar
 va tamkin az rū-yi san u
 mard mīrūd; ma'lūm ast ki
 millat-i buzurgī-st va makh-
 sūsan Khudavand-i 'ālam
 qudrat va tavānā va 'aql va
 huah va tarbiyat bi anhā
 dāda ast. In ast, ki mamli-
 kat mīl-i Hindustān-rā
 musakhkhar kardā va dar
 Yangi Duryā va anir-i jahā-
 yi 'ālam ham mutasarrifāt-i
 mu'tabara dārand.

The crowd of spectators was never-ending. The population of the city is said to be over eight crores (four millions) of souls. It has most lovely women. The nobleness, the greatness, the gravity and sedateness of the women and men shine out from their countenance. One sees and comprehends that they are a great people, and that the Lord of the Universe has bestowed upon them power and might, sense and wisdom, and enlightenment. Thus it is that they have conquered a country like India, and hold important possessions in America and elsewhere.

Visit to Windsor Castle.

24th Rabr' as sanī. — We have to go to *Windsor Castle*, the residence of *Her Majesty Victoria*, Sovereign of England, which is one hour's journey by rail. So we dressed, and then taking our seat in the carriage with the *Grand-Vazir* and *Lord Morley*, started. Crowds beyond limit were standing at the ends and on both sides of our road. There were that number of carriages that no one could count them. Passing along the drive in *Hyde Park*, and through the town, we reached the station, and took

Khaftan bi qasr-i Windsor.

Ruz-i bišt u chaharum-i Rabr' as sanī. Bayad biravīm bi *qasr-i Windsor*, ki maqarr-i *A'lāhasrat-i Victoria*, Pādshāh-i Inglis ast. Ba *Kalaska*-yi bukhār yak sa'at masafat ast. *Khulasa rakht* pushida ba *Sadr A'sam* va *Lord Morley* savār-i *kalaska* shuda raftīm. Jam'iat-i *stada* as hadd sar-i rāh va tarafein-i rāh *istada* budand. Anqadr *kalaska* bud. ki hisāb nadasht. Az khiraban-i *Hydepark* va shahr guzashta rasidīm bi gar. Savār-i *kalaska*-yi bu-

رقتن بقصر ویندزور

روز بیست و چهار ربیع الثاني
بایلد بروم به قصر ویندزور
که مقر اعلیحضرت ویکتوریا
پادشاه انگلیس است با کالسکه
بخار یکساعت مسافت است
خلاصه رخت پوشیده باصغر
اعظم ولارن مورلی سوار کالسکه
شده رقتیم جمعیت زیاد از
حد سیر راه و طرفین راه
ایستاده بودند آنقدر کالسکه
بود که حساب نداشت از
خیابان هایدپارک و شهر گذشته
رسیدیم بکار سوار کالسکه

khar shudim. Kalaskahā-yi
biyār a'īx va tarafein-i ka-
laska yak pārcha az bulū-
rud. Az jāhā-yi ūbad va sahrā
va chaman gusashtim, tū
Qasr-i Windsor az dūr peidā
shud. Mial-i qal'a-yi chahār
burji bi nazar mīyad. Nasrīk
rasīda, pīdā shuda, savār-i
kalaska-yi aspiāhshudim. Jamf-
i multasimīn-i mā ham bū-
dand. Pā-yi pilla-yi qar
pīdā shudim. A'īshasrat-i
Pādīshāh tū pā-yi pilla istiq-
bāl kardand. Pain amada
dast-i īshans girift; bazu
dāda, raftim bā. Az utāghā
va dāghā-yi qashang, ki

our seat in the train. The
carriages were most sumptu-
tuous; each side being a single
sheet of plate glass. We tra-
versed well cultivated places,
fields, and green meadows;
and at length *Windsor Castle*
rose to view at a distance,
appearing like a fortress
with four turrets. Arriving
near thereto, we alighted
and got into a carriage. All
our suite were of the party.
At the foot of the steps of
the Castle we alighted. Her
Majesty the Sovereign ad-
vanced to meet us at the
foot of the staircase. We got
down, took her hand, gave
our arm, went up stairs

بهار شدیم کلسکه های بسیار
اعلی و طوفان کلسکه یکپارچه
از بلور بود از جاهای آباد و
صحرا و چمن گذشتیم تا قصر
ویندزور از دور پیدا شد مثل
قلعه چهار بوجی بنظر میآید
نزدیک رسیده پیاده شده سوار
کلسکه اسپهی شدیم جمیع
مستوزمین ما هم بودند پهلوی
پله قصر پیاده شدیم
اعلیحضرت پادشاه تا پهلوی
پله استقبال کردند پهلوی آمده
دست ایشانرا گرفته باز
داده رقیم بالا از اطاقها و
دالانهای قشنگ که پردهای

اشکال خوب داشت گذشته
داخل اطای مخصوص شده
روی صندلی نشستیم

پادشاه اولاد و متعلقان و
خدام خردشان را معنی کردند
ما هم شاهزاده و صدر اعظم
و غیره را معرفی کردیم لاریشا
میرلاند کرد و زیر دیوار
پادشاهی است نشان ژانری
مکمل بالاس را که بزرگان
معروف است و از نشانهای
بسیار معتبر انگلیس است
برای ما آورد پادشاه برخاسته
بدست خردشان نشان را با

pardah-yi ashkal-i khub
dasht, gusashta, dakhil-i
utāq-i mahshū shuda, ru-yi
sandali nishastim.

Padišah oulād va mutʿalliqān
va khuddam-i khud-i shan-rā
muʿarrafī kardand. Mā ham
shahzādah va Sadr Aʿzam va
gheira-rā muʿarrafī kardim.
Lord Shāmīrlānd, ki vazir-i
darbar-i padišahi-st, *nishān-*
i "jarretière" i mukallal bi
almas-rā, ki bi zanuband
maʿrūf ast, va az nishānha-
yi bisyar muʿtabar-i Inglis
ast, barāyi mā avurd. Padi-
shah barkhastā bi dast-i khud-
i-shān nishān-rā bi mā sadand

passed through pretty rooms
and corridors hung with beau-
tiful portraits, and entering
a private apartment, took our
seat.

The Sovereign presented her
children, relations, and of-
ficers. We, too, on our part,
presented our princes, the
Grand-Vazir, and the others.
The *Lord Chamberlain*, who
is the Minister of the Court
of the Sovereign, brought for
us the *Insignia of the Order*
of the Garter set in diamonds;
i. e., the knee-tie, which is
one of the most esteemed
English Orders. The Sovereign
rose, and with her own hand
decorated us with the Order

زیند و جمیلش را انداختند
 جوراب بند بلند را دادند
 خلاصه نشان را با احترام تم
 گرفته نشستم منهم نشان و
 جمیل آفتاب مکتل به اللس
 را با نشان تصویر خود
 پهلشاه انگلیس دادم ایشان
 هم با کمال احترام قبول کرده
 بخود زدند

بعد برخاسته سر میز رفتیم سه
 دختر پادشاه و یک پسر کوچک
 که هنوز از پیش ایشان
 جانی نبود و اسبش لیو بود
 است نشسته بودند این پسر
 امروز الی کار با استقبال آمد

va hamayil-ash-râ andakht-
 tand; jurâbband-i buland-râ
 ham dâdand.

Khulâsa nishân-râ bi ihtirâm-i
 tamâm girifta nishastim. Man
 ham nishân v hamayil-i âftâb,
 mukallal bi almas râ, ba ni-
 shân-i tasvîr-i khud bi Pâ-
 dishâh-i Inglis dâdam. Isân
 ham ba kamâl-i ihtirâm qabul
 kardâ bi khud zadand.

Bâ'd barkhâsta sar-i miz raftim.
 Si dukhtar-i Pâdishâh va yak
 pisar-i kuchik, ki hanus az
 pish-i isân jar na-miravad
 va ism-ash *Leopold* ast, ni-
 shasta budand. In pisar imrus
 ilz gar bi istiqbal amada bud.

and cast the ribbon upon us,
 presenting us at the same
 time with a long stocking-tie.

I received the Order with the
 utmost respect, and sat down.
 I too presented to the English
 Sovereign the Order of the
Sen, set in diamonds, and
 also the Order of my own
 Portrait, which she received
 with all honour and put them
 on herself.

We then rose and went to
 table. Three daughters of the
 Sovereign and one young
 son, who does not yet go
 anywhere away from her,
 and whose name is *Leopold*,
 were already seated. This son
 to-day had come to the sta-

Bisyar javān-i khushgīlī-ast.
Libās-i Akūṣī pūshida bud.
Vas'-i libās-i Akūṣī in ast,
ki zanūha ila rān makshuf
ast.

tion to meet me. He is a very good looking young man. He wore the *Scotch* costume. The peculiarity of the *Scotch* costume is this: the knees are left visible up to the thighs.

Yak dukhtar-i shamsdah salā-
yi padishāh ham hamīsha dar
khāna-yi īshān ast, hanūz
shouhar na-darad. Du dukh-
tar-i digar-i shān shouhar
darand. Shāhzādagān va Sadr
A'zam va Lord Granville va
gheira budand. Nahar-i khubr
khurdashud; mirvāhā-yi khub
sar-i nahar bud.

One of the Sovereign's daughters, sixteen years of age, is always at home with her, and has not a husband as yet. Her other two daughters have husbands. The princes, the *Grand-Vasir*, *Lord Granville*, and others, were present. A beautiful breakfast was eaten. There were some fine fruits at the breakfast.

Ba'd Padishah dast-i marā girifta, bi utāq-i rahatgāh

The Sovereign again took my hand and led me to a pri-

بود بسیار جوان خوشکلی
است لباس اکوسی پوشیده
بود وضع لباس اکوسی این
است که زانوها را ن مکتشف
است

يك دختر شانزده ساله پادشاه
م همیشه در خانه ایشان است
هنوز شوهر ندارد دو دختر
دیگر شان شوهر دارند
شاهزادگان و صدر اعظم و
لارډ گرانویل و غیره بودند
نهار خوبی خوردند شد
میوهای خوب سر نهار بود

بعد پادشاه دست مرا گرفته

باطلق راحتگاه برده خوشان
رفتند

امروز قبل از دیدن وزراء و
غیر تلمبه چیان انگلیس آمده
در باغ جلو عبارت مشق
کردند نردبانها گذاشته بخیل
اینکه عبارت مرتبه بالا آتش
گرفته است بچاپکی و. جلدی
تمام از نردبان بالا رفته مردم
سوخته و نیم سوخته و سالم
بعضی را بدوش کشیده
پاتین آوردند بعضی دیگر را
طناب بکمیشان بسته بزمین

burda, khud-i shan raftand.

vate apartment, she herself
going away.

The English Fire-Brigade.

Imrūz, qabl az dīdan-i vuzarā-
va gheira, *tulumbachān-i*
Ingliš amada dar baġh, jilou-
i 'imarat mashq kardand.
Nardubanhā guzashta bi
kheiyāl-i in, ki 'imarat mar-
taba-yi balā atash girifta ast,
bi chābuki va jaldī-yi tamam
az narduban balā rafta, mar-
dum-i sukhta va nimsukhta
va salīm, ba'sīrā bi dush
kashīda, pain'avurdand, ba'īr-
yi digarrā, tanāb bi kamar-i-

To-day, before seeing the Mi-
nisters and others, the *English*
Fire-Brigade came, and in
the garden in front of our
palace went through their
exercise. They planted lad-
ders, with the supposition
that the upper floor of the
palace was on fire; they moun-
ted these ladders with perfect
celerity and agility, and
brought down people who
were burnt, half-burnt, or
unharm'd, some taken up on
their shoulders, and others

shan beste, bi zamin furūd
avurdand.

Barāyi istikhlās-i mardum
ikhtrāf-i khubī karda and,
amma ta'ajjub dar in ast, ki
az yak taraf in nouf-i ikh-
trāfāt va ihtimāmāt barāyi
istikhlās-i insān az marg
mikunand, az taraf-i digar
dar qurkhanah-yi Vāletch-i
Ingles va Krūp-i Almān,
ikhtrāfāt-i taze az tup va
tufang va gulula va gheira
barāyi sūdāt u bishār kush-
tan-i jins-i insān mikunand;
va har kas ikhtirāf-ash bih-
tar va sūdāt talaf mikunad,

let down by ropes made fast
round their waists.

They have invented a beau-
tiful means of saving men.
But, the wonder is in this,
that on the one hand, they
take such trouble and origi-
nate such appliances for the
salvation of man from death,
when, on the other hand, in
the armouries, arsenals, and
workshops of *Woolwich* in
England, and of *Krupp* in
Germany, they contrive fresh
engines, such as cannons,
muskets, projectiles, and si-
milar things, for the quick-
er and more multitudinous
slaughter of the human race.
He whose invention destroys

فرود آوردند

برای استخلاص مردم اختراع
خوبی کرده اند اما تعجب
در این است که از یکطرف
این نوع اختراعات و احتمالات
برای استخلاص انسان از
موت میکنند از طرف دیگر
در قورخانههای ولیمج انگلیس
و کرپ و آلمان اختراعات تازه
از توپ و تفنگ و کلبله و
غیره برای زود تر و بیشتر
کشتن جنس انسان میکنند
و هر کس اختراعش بهتر و

زودتر انسان را تلف میکنند افتخارها مینمایند و نشانها میکوین	iftikharha minamīyad va ni- shanha migirad.	man more surely and expe- ditionsly prides himself the- reon, and obtains decorations of honour.
از کتاب روزنامه سفر همایون بمازندران	Az kitāb-i rūznāma-yi safar-i humāyūnī bi Māzandarān.	From the diary of the royal journey to Māzandarān.
جمعه، هفتم رمضان از پل بکجور باید رشت از اردو بفاصله قلیلی بقریه پل رسیدیم امامزاده ایست در پل موسوم بامامزاده علی بلائی که مشرف بقریه درخت جنگلی زیاد بود میکفتند امامزاده نظر کرده است هوکس از شاخهای آنها	Jum'a-yi haftum-i Ramazan az Pul bi Kujūr bayad raft. Az urdu bi fasile-yi qalīlī bi qā- rīa-yi Pul rasidīm. Imām-ā- dā-i-st dar Pul, mousum bi Imāmsāda yi 'Alī. Balā-yi kuh, mushrif bi qariā dirakht- i jangalī-yi ziyād bud. Mīguf- tand Imāmsāda nazar karda ast, har kas az shakhha-yi	On Friday the 7th of the month of Ramazan we must ride from Pul to Kujūr. From the camp, after a short distance, we reached the village of Pul. There is an "Imāmsāda" ¹⁾ in Pul, named "Imāmsāda- yi Alī". At the summit of the mountain, near the village, were many forest-trees. They said that the Imāmsāda had

1) "Imāmsāda" means a Persian Saint, or his tomb.

قطع کند یقیناً خواهد مرد
از آن جهت است که اهل
ولایت این اشجار را قطع
نمکنند

از کوفته لاشک گذشته صحرای
لاشک پیدا شد از عجایب
اینکه چند سال قبل که اینجا
آمده بودیم صحرای لاشک
خشک بود دو سال است
دریاچه در وسط جلگه لاشک
پیدا شده و آب زیادی جمع
شده دور دریاچه نزدیک یک
فرسنگ است اطراف آن نی
زیاد و قیده انواع مرغابی دارد

unhā qat' kunad, yaqīnān
khāhad murd. Az un jihāt
ast, ki ahl-i vilāyat in ash-
jarrā qat' na mīkunand.

Az gardana-yi *Lāshk* sahrā-
yi *Lāshk* peidā shud. Az
'ajātib in, ki chand sāl qabl,
ki inja āmada būdim, sahrā-
yi *Lāshk* khushk bud. Du
sāl ast, daryācha dar vasat-
i julga-yi *Lāshk* peidā shuda
va āb-i ziyādi jam' shuda.
Dour-i daryācha nazdik-i
yak farsakh ast. Atrāf-i un
nei-yi siād rūda, va anwā-i
murghābi darad, va āb bi

ordained, that whosoever cut
off a branch of these trees,
would surely die. For this
reason the people in these
parts do not fell these trees.
After crossing the pass of
Lāshk the plain of *Lāshk* was
seen. It is a wonder that,
when we came here some years
ago, the plain of *Lāshk* was
dry. Two years ago a lake
formed itself in the middle
of the valley of *Lāshk* and
a great quantity of water col-
lected there. The circum-
ference of the lake is of almost
one farsakh. All round the
lake many reeds and rushes
have sprung up, and all kinds
of water-fowl are there. The

و آب جزئی نسیمی متوج
میشود
حقیقهٔ خیلی عجیب است هر
کس چیزی میکیند بعضی
میکیند سیل آمد و اینجا
دریاچه شد
بعضی میکیند برف زیاد آمد
و آب شد و این دریاچه
تشکیل یافت بهر تقدیر حالا
دریاچه خیلی بزرگی است
و عجب تر اینکه همین زمینها
که آب گرفته دریاچه شده
است چندین سال بود که
ملین اهالی کاجور در ملکیت

juz'-yi nasimi mutamavvaj
mishavad.

Haqiqatan kheilr 'ajrbast. Har
kas chiz miguyad: Ba'zi
miguyand seil amad va inja
daryacha shud.

Ba'zi miguyand barf-i ziyad
amad va ab shud, va in dar-
yacha tashkil yaft. Bi har
taqdir hale daryacha-i kheilr
buzurg-st, va 'ajrbtar in,
ki hamin zaminabz, ki ab
girifta daryacha shuda ast,
chandin sal bud ki mabein-i
ahali-yi Kujur dar malikiyat-

water becomes wavy at the
slightest blowing of the zephyr.

Truly it is very wonderful.
Every one says something:
Some say that a flood came
and that the lake was (thus)
formed.

Others say that a great quan-
tity of snow fell and turned to
water and so the lake found its
origin. In any case it is now
a very big lake. It is espe-
cially wonderful, that just
about the possession of this
same piece of ground, which
the water has covered and
turned into a lake, the inha-
bitants of Kujur quarrelled
several years ago and appea-

آن منازعه بود که عرض
بدیوانخانه عدلیه کرده بودند
حالا که این اراضی را آب
کرفته دریاچه شده است قطع
نزاع گردیده

i un munaza' a bud, ki 'arz bi
divānkhāna-yi 'adliya kardā
budand. Hala, ki in arazi
ab girifta, daryācha' shuda
ast, qaf'-i nizāf gardida.

led to the High Court of
Judgment. Now that the wa-
ter has taken possession of
this ground and has turned it
into a lake, the law-suit has
come to an end.

APPENDIX.

Some of the titles most used in speaking.

1. *How to address the Shāh.*

اعلیٰ حضرت همایونی	acāhazrat-i hunāyūni.	Your most gracious Majesty.
قبلة عالم	qibla-yi 'ālam.	Pole of the World.
بلی قربان شوم	'bālī, qurban shavam!	Yes, may I be your sacrifice! ¹⁾

2. *The Sons of the Shāh.*

حضرت والا	hazrat-i valā.	Your Royal Highness.
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3. *Other Royal Princes.*

نواب والا	navvāb-i valā.	Your Highness.
سركار والا	sarkar-i valā.	

4. *Princesses.*

نواب عالیّه	navvāb-i 'ālā.	Royal Highness.
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1) Used only by the Shah's subjects.

شاهزاده خانم | shāzāda (for shāhzāda) khānum. { Princess.
 امیرزاده خانم | amirzāda khānum. }

5. *The Grandvazier,*

حضرت اجل | hasrat-i ajall. | Your Highness.
 آقاي صدر اعظم | agha-yi Sadr a'zam. | Prince Minister.

6. *All Viziers (State-Ministers) and Mullahs (Divine Ministers).*

جناب عالي | janab-i 'ali. | Your Excellency.

7. *Seyids (descendants of the Prophet Muhammed) ¹⁾.*

آقا | Agha.

8. *Governors (unless they have a higher personal title, as that of Prince).*

خان حاکم | khan-i hakim.
 آقاي بيگليبيگي | agha-yi baglarbagi.

1) The Seyids are easily recognized by their green belts and green or dark blue turbans.

9. *All ladies and gentlemen whatever rank they may hold.*

سرکار	|	sarkār.
| Madam, Sir.		

10. *Women.*

خانم	|	khānum.	|	addressing a lady.
باجی	|	bājī.	|	addressing an inferior.

Measures of Length.

انگشت	|	angusht.	|	a finger's breadth.
وَجِب	|	vajāh.	|	a span.
ذراع	|	zirāc.	|	a cubit.
ذراع	|	zarc.	|	a yard.
میلان اسپ	|	meidān-i asp.	|	the length of a horse's gallop.
فَرْسَنگ	|	farsakh or farsang.	|	a parasang (about 6,2 kilometres or 3 $\frac{3}{4}$ English miles).

Weights.

جو گندم	|	jou or gandum.	|	a barley-corn or a wheat-corn
			|	(0,048 g).

نخود	4 gandum = 1 nukhud.	a small chick pea (0,192 g. or $\frac{1}{11}$ of an ounce).
مئال	24 nukhud = 1 miskul.	(4,6 g. or nearly $\frac{1}{4}$ ounce).
سیر	16 miskul = 1 sir.	(73,6 g.).
چاره	10 sir = 1 charak.	a quarter of a man.
من	4 charak = 1 man.	(2,44 kg. or 7 $\frac{1}{4}$ lbs.).
خور	100 man = 1 kharvar.	(donkey load, 244,40 kg. or 725 lbs.).

Money.

قران یک هزار	qarān or yak hazar.	a kran (silver coin) or 1000 dinars (an obsolete infinite- simal coin) has
شاهی تومان	shahi. tūman.	20 shahi. (copper).
پول سفید	pul-i safid.	10 krans make one <i>tumān</i> (at present worth about 4 sh.)
پول سیاه	pul-i suh.	silver coin (white money).
صد دینار	sannār (for sad dinar, see p. 6).	copper coin (black money).
		(a hundred dinars) a two shahi copper coin.

دو هزاری | du hazarī.

(2000 dinars) a two kran piece.

Gold coins are very rare. A tuman is generally paid in 5 two kran pieces.

The following terms are used, like the English "guinea" for values not represented by any actual coins.

عباسی	‘abbasī.	4 shahis.
پنجاهلدا	panjahlabad.	10 "
چهار عباسی	chahar abbasī.	depreciated krans worth only 16 shahis instead of 20.
ریال	rial.	1 kran 5 shahis.

Banknotes and foreign money.

اسکناس	askinās.	banknote.
برات	barāt.	cheque.
لیو	lira.	£
امپریال	imperial.	Russian imperial.
منات	manāt.	Rouble.

ENGLISH-PERSIAN VOCABULARY.

A.

abandon	ترک کردن	tark kardan
abbreviated	مختصر	mukhtasar
abbreviation	اختصار	ikhtisar
abdication	استعفا	isti'fa
abdomen	شکم	shikam
abhorrence	نفرت	nifrat
ability	قابلیت	qabilat
abject	خوار, زلیل	khār, zalīl
abjectness	خواری, زلالت	khāri, zalalat
able	زرنگ	zarang
ablution	وضو	vuzu
abode	منزل, مکان	manzil, makan
— (plur.)	منازل, اماکن	manāzil, amākin
abolish	موقوف کردن	mouquf kardan
about, around	دور, گرد	dour, gird
— nearly	تقریباً	taqrīban
— concerning	در خصوص	dar khusūs
above	بالا	balā
above mentioned	مذکور	mazkur
	مذبور	masbūr

abridged	مختصر mukhtasar
abroad	خارج kharij
abscess	دنبل dumbal
absence	غیبت gheibat
absent	غایب ghāib
absolute	مطلق mutlaq
abstinence	پرهیز parhiz
absurd	بی خود br-khud
to abuse (bad language)	فحش دادن fuhsh dādan
— ill usage	بد رفتاری bad raftari
acacia	اقاقیا aqāqiya
academy	دار الفنون dar ul funun
accept	قبول کردن qabul kardan
accident	اتفاق ittifaq
accidentally	اتفاقاً ittifaqan
accompany	همراه رفتن hamrah raftan
according to	موافق muvāfiq-i
accordingly	بنابر این binā bar in
accountant	محاسب muhasib
accountbook	دفتر daftar
accounts	حساب hisab
accredited (dipl.)	مقیم muqim
accuracy	دقت diqqat
accurate	دقیق daqiq
accusation	ادعا iddi'a
accustom (oneself)	عادت گرفتن 'adat giriftan
accustomed	آموخته amukhta
ache	درد dard

acid	ترش turah
acquaintance	آشنای kahnai
acquire	حاصل کردن hāsil kardan
acquit	رها کردن rihā kardan
acrobat	بازیگر bāzi gar
act	کار, فعل افعال plur: af'al
— (of a play)	پردہ parda
to act	کردن (کن) kardan (kun)
— (in a play)	بازی در آوردن bāzi dar āvordan
actor'	مقلد muqallid
adapt	منسوب کردن mansūb kardan
add (figures)	جمع زدن jam' zadan
addition	اضافه izāfa
— (in arithmetic)	جمع jam'
address (of a letter)	عنوان 'invān
adieu	وداع vidā'
adjective	اسم صفت ism-i sifat
adjutant	آجودان ajūdān
administration	اداره idāra
admiral	امیر البحر amir ul bahr دریا بیگی daryā bagī
admire	حظ کردن hazz kardan
admission	دخول dukhul
adopt	تبنی کردن tabannī k.
adore	پرستیدن parastidan
adult	بالغ baligh
adulterated	مخلوط makhlut
adultery	زنا zina

advance (to)	پیش رفتن pish raftan
advancement	ترقی taraqqi
advantage	فایده faida
plur:	فواید favayid
advantageous	مفید muftid
adventure	واقعہ vaqi'a
	plur: وقایع vaqai'
advertise	اعلان کردن i'lan kardan
advice	نصیحت nasihat
	plur: نصایح nasayih
advocate	وکیل vakil
affair	کار kar
afflicted	پریشان parishan
afraid	ترسان tarsan
afresh	از سر نو az sar-i nou
after	بعد از ba'd az
afternoon	عصر 'asr
afterwards	بعد از آن ba'd az an
again	باز, دیگر baz, digar
against	بر ضد bar zidd-i
age	عمر 'umr
agent	کماشته gumashta
agio	صرف sarf
agreement	قرار qarar
agriculture	زراعت zara'at
ague	تبّی لرز tap-i larz
aigrette	جیقه jiq'a
aim (to)	قراول گرفتن qaravul giriftan
air	هوا hav'a

alas !	افسار	afsaṣ
alchemy	کیمیا	kīmīā
alcohol	الکحول	alkuhul
alcove	شاه نشین	shāh nishīn
alight (to)	پایین آمدن	pāīn amadan
alike	برابر	barābar
alive	زنده	zinda
all	همه	hama
alliance	معاهده	mu'ahida
allow (to)	اذن دادن	izn dādan
almanac	تقریم	taqvīm
almighty	قادر	qādir
almond	بادام	bādām
almost	قریب	qarīb
alms	خیرات	kheirat
alone	تنها	tanhā
aloud	بلند	buland
alphabet	ا ب	alif bē
also	هم	ham
alteration	تغییر	taghyr
although	اگرچه	agarchi
altogether	بالکل	bilkull
always	همیشه	hamīsha
amazed	حیران	heiran
ambassador	سفیر، ایلچی	safir, ilchi
	plur: سفرا	sufarā
amber (straw attractor)	کد ربا	kah-rubā
amble	یرغہ	yurgha
among	میان	mīan

amorous	عاشق 'ashiq
amulet	تعویذ ta'viz
amusement	تفرج tafarruj
ancestors	اجداد ajdād
anchor	لنگر langar
ancient	قدیم qadīm
and	و u, va
anecdote	نقل naql
angel	فرشته firishta
anger	تغیر tagheiyur
angle	کنج kunj
animal	حیوان heivan
	plur: حیوانات heivānat
annalist	واقعہ نگار vaqi'a nigr
annul (to)	باطل کردن bātil kardan
another	دیگر, غیر digar, gheir
answer	جواب javāb
ant	مورچہ murcha
— (white ant)	موریانہ mūrīāna
antediluvion	قبل از طوفان qabl az tufān
antiquities	انتیقه antiqa
anxious	دل تنگ diltang
any	هیچ hich
apart	جدا juda
aperient	مساحل mushil
apologize	عذر خواستن (خواه) 'usr khāstan (kharb)
apoplexy	سکتہ sakta
apothecary	دواساز davāsaz
apparent	ظاهر zahir
appetite	اشتها ishtihā

apple	سیب	siḅ
appointment	ماموریت	ma'muriyat
appreciate	غنیمت شمردن (شمار)	ghanimat shumur dan (shumār)
apprentice	شاگرد	shagird
approve	پسندیدن (پسند)	pasandidan (pasand)
apricot	زرد آلو قیسی	zard alu qeisi
apron	پیش‌بند	piṣḥband
apt	مناسب	munāsib
Arabia	عربستان	‘arabistān
Arab	عرب	‘arab
arabian	عربی	‘arabi
arabic		
arch	ضای محراب	taq, mihrāb
archives	دفتر	daftar
argument	دلیل	dalil
	دلایل plur:	dalāyil
arid	خشک	khushk
aristocracy	نخبه	nujabā
arithmetic	حساب	hisāb
arm	بازو	bāzu
arms	اسلحه	aslaha
army	قشمن	qushūn
around	دور	dour
arrange	ترتیب دادن	tartīb dādan
arrest (to)	حبس کردن	habs kardan
arrive	رسیدن (رس)	rasīdan (ras)
arrival	ورود	vurūd
arriving	وارد	vārid

arrogance	غرور	ghurūr
arrogant	مغرور	maghrūr
arrow	تیر	tir
arsenal	قورخانه	qūrknana
art	فن	fann
	plur: فنون	funūn
artificial	ساختگی	sakhtagi
artillery	توپخانه	tūpkhāna
artillery man	توپچی	tūpchī
artist	استاد	ustād
ash	زبان گنجشک	zabān-i gunjishk
ashamed (to be)	خجالت کشیدن	khajalat kashīdan
ashes	خاکستر	khākistar
ask (to)	پرسیدن (پرس)	purīdan (purs)
asleep	خوابیده	khābīda
asparagus	مارچوبه	mārchuba
ass	خر	khar
assassin	قاتل	qātil
assassination	قتل	qatl
assault	حمله	hamla
assembly	مجلس	majlis
	plur: مجالس	majālis
assist	کمک کردن	kumak kardan
assistant	معاون	mu'āvin
associate	شریک	sharik
	plur: شرکا	shurakā
astray	گمراه	gumrah
astrologer	مناجیم	munajjim
astrology	علم نجوم	'ilm-i nujūm
astronomy		

asylum	بست bast
athlete	پهلوان pahlavān
atom	ذره zarra
atrocious	ظلم zulm
attack (to)	حمله بریدن hamla burdan
attempt	قصد qasd
attentive	متوجه mutavajjih
auction	هراج harraj
aunt (paternal)	عمه 'amma
— (maternal)	خاله khāla
authentic	صاحیح sahih
author	مصنف musannif
autograph	دست خط dast khatt
autumn	پایز pāiz
avalanche	بهمن bahman
avarice	بخل bukhī
avaricious	بخیل bakhīl
avenue	خیابان khirbān
average (on an)	روی هم رفته ru-yi ham rafta
avoid	حذر کردن hazar kardan
awake	بیدار bīdar
away	دور dūr
awful	مهیّب muhīb
awning	سایه بان sayāban
axe	تبر tabar
axiom	قاعده qā'ida
	plur: قواعد qavā'id
axis	میل mīl

B.

baby	بچه bacha
back	پشت pusht

backgammon	نرد nard
backwards	پش pas
bad	بد bad
badness	بدی badī
bag	کیسه kīsa
baggage	اسباب asbāb
bake (to)	پختن (پز) pukhtan (paz)
baker	نان‌وای nānvāī
balance (large)	قاپون qāpūn
(small)	ترازو tarāzu
balcony	مہتابی mahtābī
ball	کُره kurra
— (dance)	مہمانیِ بال mihmānī-yi bāl
bamboo	نی ہندی nei-i hindī
band (music)	موزیکان mūzīkān
banishment	اخراج بلد ikhrāj-i balad
bank (of river)	کنار kanār
— (money)	بانک bānk
banker	صران sarraf
banknote	اسکناس askinās
bankrupt	مفلس muflis
bankruptcy	افلاس iflās
banner	علم ʿalam
banquet	مہمانی mihmānī
baptism	تعید taʿmīd
barbarian	{ وحشی vahshī
barbarous	
barber	دلاک dallāk
bare	لخت lukht

barefoot	پا برهنه pa barahna
bareheaded	کله برهنه kala barahna
barley	جو jou
barn	انبار ambār
barracks	سرباز خانه sarbāz khāna
barrel	پیپ pīp
— (of a gun)	لوله lūla
barren	خشک khushk
barricade	سنگر sangar
base	پست past
basil	ریحان reihān
basin	طست لگن tasht, lagan
basket	سبد sabad
bastard	حرامزاده harāmzāda
bastinado	چوب و فلک chūb u falaka
bastinado (to)	چوب زدن chūb zadan
bastinadoed (to be)	چوب خوردن chūb khurdan
bath	حمام hammām
battle	جنگ jang
bayonet	نیزه neiza
bazaar	بازار bāzār
be (to)	بودن (باش) budan (bāsh)
bead	مهره muhra
beak	نک nuk
beam (wood)	تیر tir
bean	لوبیا lubiā
bear	خوس khirs
beard	ریش rīsh
beast	بهیمه bahīma
	plur: بهایم bahāyim
beat (to)	زدن (زن) zadan (zan)

beautiful	قشنگ qashang
beauty	حسن husn
beaver	سگ آبی sag-i abī
because	زیرا که zira ki
become (to)	شدن (شو) shudan (shou)
becoming	شایسته shāyasta
bed	رخت خواب rakht-i khāb
bedstead	تخت خواب takht-i khāb
bedroom	خوابگاه khābgāh
bee	زنبور zambur
beef	گوشت کاو gusht-i gav
beer	آب جو ab-i jou
beetle	سن sin
beetroot	چقندر chuqundur
— (red)	لبو labu
before	قبل qabl
beg (to)	استدعا کردن istid'ā kardan
— (alms)	گدای کردن gadāi kardan
beggar	گدا gada
begin	گرفتن (گیر) giriftan (gir)
beginner	مبتدی mubtadī
behind	عفت 'aqab
believe	باور کردن būvar kardan
bell	رنگ zang
belly	شکم shikam
below	زیر zir
belt	کمربند kamar band

bench	سکو sakū
bend (trans)	پیچاندن pīchāndan
— (intrans)	پیچیدن (پیچ) pīchidan (pīch)
bend (subst)	پیچ و خم pīch u kham
besides	علاوه از 'alāva az
besiege	محاصره کردن muhāsira kardan
best	بهترین bihtarīn
bet (to)	شرط بستن shart bastan
better	بهتر bihtar
between	میان mīān
beyond	آن طرف ān tarāf
bible	توریت و انجیل tourāt va anjīl
bier	تابوت tabūt
big	بزرگ , کلفت buzurg, kuluft
bigotry	تعصب ta'assub
bill	حساب hisāb
— (of exch.)	برات barat
bind (to)	بستن (بند) bastan (band)
bird	مرغ murgh
birth	تولد tavallud
biscuit	نان خشک nun-i khuchk
bit	پاره para
bite (to)	گزیدن gazīdan
bitter	تلخ talkh
black	سیاه siyah
blackguard	هوامزاده haramzada
blacksmith	آهنگر ahangar
blade (sword, knife)	تیغه tigha
blame	تقصیر , عیب taqsir, 'eib
	plur: عیوب 'uyub

blanket	پتو patu
— (of a horse)	جل jul
blasphemy	کفر kufr
bleed (to)	خون گرفتن رگ khun giriftan, rag zadan
blessed	مبارک mubarak
blind	کور kur.
block (to)	مسدود ساختن masdud sakhtan
blood	خون khun
bloodthirsty	خون‌خوار khunkhar
blossom (to)	شگفتن shiguftan
blottingpaper	کاغذ آب‌کش kaghaz-i abkash
blow (to)	وزیدن (وز) varidan (var)
— (with the breath)	پف کردن puf kardan
blue	آبی abi
blunt	کند kund
board	تخته takhta
boast (to)	لاف زدن laf zadan
boat (rowing)	کرجی karaji
body	تن, بدن tan, badan
— dead	مردہ murda
boil (to)	جوشانیدن jushanidan
bold	دلیر dilir
bolster	بالش balish
bolt	چفت chift
bomb	خمپاره khumpara
bone	استخوان ustakhan
book	کتاب kitab
	plur: کتب kutub

bookbinder	مخاف sahhaḥ
bookbinding (the)	جلد jild
boot	چکمه chakma
border	حاشیه hašhīa
born	زاده zāda
borrow	امانت گرفتن amēnat giriftan
— (money)	قرض کردن qarṣ kardan
botany	علم نباتاتی 'ilm-i nabūṭatī
both	هر دو har du
bottle	شیشه shīsha
bottom	ته tah
bough	شاخ shākh
bouquet	گلدسته guldasta
bow	کمان kaman
to bow	تعارف کردن ta'aruf kardan
bowl	کاسه kaṣa
box (big)	صندوق sanduq
— (small)	جعبه ja'ba
— (on the ear)	سالی sālī
box (to)	مشت زدن musht zadan
boxtree	شمشاد shamshād
boy	پسر pisar
bracelet	دست بند dastband
braces	بند شلوار band-i shalvār
brackish	شور shūr
brain	مغز maghṣ
brand	داغ daḡh
brandy	کونیاک kunyak
brass	برنج birinj
bravo!	به به bah! bah!

bread	نان nan, nun
breadth	پهنای pahnai
break (to)	شکستن (شکن) shikastan (shikan)
breakfast	نهار nahar
breast	سینه sina
— (female)	پستان pistān
breath	نفس nafas
to breathe	نفس کشیدن nafas kashidan
breeches	شلوار shalvār
breechloader	تله پیر tah pur
breeze	نسیم nasīm
brick (unburnt)	خشت khisht
— (burnt)	آجر ajur
bride	عروس 'arus
bridegroom	داماد damād
bridge	پل جسر pul, jisr
bridle	جلو jilou
brigand	رهزن rahzan
bright	روشن roushan
bring	آوردن (آر) avurdan (ar)
broad	پهن pahn
broker	دلال سمسار dallāl, samsār
bronze	چودن chudan
brooch	سنجاق sanjaq
broom	جاروب jarub
broth	آب گوشت abgusht
brother	برادر barādar
brown	قهوه qahvā
brush	پاک کن pāk kun

buckle	سگک sagak
bud	غنچه ghuncha
buffalo	گاو میش gāv-i mīsh
bug	ساس sāṣ
— (poisonous)	گنه مله gana, malla
build	بنا کردن banā kardan
builder	بنا bannā
building	عمارت 'imārat
bulb	پیاز piāz
bullet	گلوله gulula
bunch	خوشه khūsha
burden	بار bār
burial	دفن dafn
burn (trans)	سوزاندن sūzāndan
— (intrans)	سوختن (سوز) sukhtan (sūz)
burst	ترکیدن (ترك) tarakīdan (tarak)
bush	بوته buta
business	کار kār
busy	مشغول mashghul
but	لیکن likan
butcher	قصاب qasāb
butler	پیش خدمت pīsh-khidmat
butter	کمه kara
— (clarified)	روغن roughan
butterfly	شاه پرک shāh parak
button	دکمه dukma
buy	خریدن (خر) kharīdan (khar)
buyer	مشتی mushtari

C.

cabbage	کلم	kalam
cage	قفص	qafas
cake	نان شیرینی	nān-i shirīni
calamity	بلا	balā
calf	گوساله	gusāla
calico	چیت, قلمکار	chit, qalamkar
call	صدا کردن	sadā kardan
called	مسمی	musammā
camel	شتر	shutur
camomile	بابونه	bābuna
camp	اردو	urdu
camphor	کافور	kāfur
canal	نهر, جوب	nahr, jub
candle	شمع	sham ^c
candlestick	شمعدان	sham ^c dān
can ^c	نی	nei
cannon	توپ	tup
canter	چارنعل	chārna ^l
canvas	کرباس	karbās
cap	کلاه	kulāh
capable	قابل	qābil
capacity	قابلیت	qābila ^t
cape	سر	sar
caper	کبر	kabar
capital	پای تخت	payi takht
caprice	تلوین مزاج	talavvun-i mizāj
captain	سلطان	sultān
captive	اسیر	asir
caravan	قافله, کاروان	qafilā, karavān

caravanserai	کاروانسرا	kārvānsarā
carcass	لاش	lāsh
card (play)	گنجافه	ganjafa
— (visiting)	کارت	gārt
care	فکر	fikr
careful	خبردار	khābardār
careless	بی خبر	bī khabar
carnation	میخک	mīkhak
carpenter	نابجار	nājjār
carpet (general)	فاش	farsh
— (knotted)	قالی	qālī
— (woven)	کلیم	gilīm
— (felt)	نمد	namad
carriage	کالاسکه	kalaska
carrier	حمل	hammāl
carrot	هویج	havij
carry	بردن (بر)	burdan (bar)
cartridge	فشنگ	fishang
to carve	تراشیدن (تراش)	tarāshidan (tarāsh)
carving	نقش	naqsh
cascade	آبشار	ābshār
cash	پول نقد	pul-i naḡhd
to cast (in a mould)	ریختن (ریز)	rīkhtan (rīz)
castle	قصر قلعه ارک	qasr, qal'a, ark
castor oil	روغن چراغ	roughan chiragh
to castrate	آخته کردن	ākhta kardan
cat	گربه	gurba
— (long haired Persian cat)	براقی	burraq
catalogue	فهرست	fihrist

to catch	گرفتن (گیر)	giriftan (gir)
cauldron	دیگ	dīg
cauterize	داغ کردن	dāgh kardan
cavalry	سواره	savāra
cavern	غار	ghār
caviar	تخم ماهی	tukhm-i māhi
to cease	تمام شدن	tamām shudan
ceiling	سقف	saqf
celebrated	مشهور معروف	mashhūr, ma'ruf
celery	کلفس	kalaf
cellar	زیر زمین	zīr zamīn
centre	مرکز	markaz
ceremony	رسم	rasm
— plur.	رسوم	rustūm
certain	یقین	yaqīn
certificate	تصدیق	tasdiq
— (of a servant)	کاغذ رضامندی	kaghaz-i rizāmandi
chain	زنجیر	zanjir
chair	صندلی	sandali
chalk	گل سفید	gil-i safid
chamberlain	پیشخدمت حضور	pishkhidmat-i husūr
chancery	دفتر	daftar
chandelier	چهل چراغ	chihil chiragh
chandler	بقال	baqqāl
to change	غرض کردن	'avaz kardan
chapter	باب	bāb
character	خصلت	khaslat
charcoal	زغال	zughāl

chargé d'affaires	شارژدفر کفیل امور	churjdafar, kafil-i umūr
charity	کرم	karam
charm	طلسم	talism
chastity	عصمت	'asmat
cheap	ارزان	arzan
cheapness	ارزانی	arzani
cheating	تقلب	taghallub
cheese	پنیر	panir
chemist	عطار دواساز	'attār, davkās
cheque	برات	barāt
cherry (sweet)	گیلاس	grīās
— (sour)	آلبالو	alubalu
chess	شطرنج	shatranj
chest (human)	سینه	sina
chestnut	شاه بلوط	shah balut
chicken	جوجه	jūja
chief	رئیس خان	ra'īs, khān
child	بچه	bacha
childhood	بچه‌گی	bachagi
chimney	دودکش	dudkash
chin	زنج	zanakh
China	چین	Chin
China, Chinese	چینی	chini
chintz	قلم‌کار	qalamkar
choke	حفا شدن	khafa shudan
cholera	وبا	vab
choose	اختیار کردن	ikhtiyar kardan
Christ	حضرت عیسی	Hazrat-i 'Isā
Christian	عیسوی	'Isavi

chronicle	تاریخ تواریخ	tarikh plur: tav- rikh
church	کلیسیا	kalīsiya
cinnamon	دار چینی	dār-chīni
circle	دایره	dāira
circumcision	ختنه	khatna
cistern	آب انبار	āb-ambār
citadel	قلعه	qal'a
city	شهر	shahr
civility	ادب	adab
claim	طلب	talab
—	ادعا	iddi'a
claimant	مدعی	mudda'i
class	قسم, طبقه	qism, tabaqa
claw	چنگال	changal
clay	گل	gil
clean	پاک	pāk
clear	صاف	saf
to cleave	شکافتن شکاف	shikaftan (shikaf)
clergyman	کشیش	kashish
clever	با هوش	bā hush
climate (water and air)	آب و هوا	āb u havā
to cling	چسپیدن چسپ	chaspidan (chasp)
cloak	عبا	'abā
clock	ساعت مجلسی	sā'at-i majlisī
to close	بستن بند	bastan (band)
cloth	ماهوت	māhut
to clothe	پوشیدن پوش	pushidan (push)
— (causal)	پوشاندن پوشان	pushandan (pushan)
clothes	رخت	rakht
	لباس	libas

cloud	ابر abr
clove	میخک mikhak
clover	شبدار shabdar
coachhouse	کالسکه خانه kalaskakhana
coachman	کالسکه چی kalaskachi
coal	زغال سنگ zughāl-i sang
coarse	درشت durusht
'coast	کنار kanār
—	ساحل sahil
— (plur.)	سواحل savāhil
coat (persian)	سرداری sardari
cobweb	تار عنکبوت tar-i 'ankabut
cock	خروش khurus
coffee	قهوه qahva
coffin	تابوت tabut
coin	سکه sikka
to coin	ضرب کردن zarb kardan
cold (adj.)	سرد sard
to catch cold	سرما خوردن sarma khurdan
collar	یقه yakha
to collect	جمع کردن jam' kardan
collyrium	سرمه surma
colonel	سرهنگ sarhang
colour	رنگ rang
colt	گرس kurra
column	ستون sutun
comb	شانه shāna
to comb	شانه زدن shāna zadan
to come	آمدن (آ) amadan (a)

comet	ستاره دنباله دار	sitara-yi dumbāla dār
comic	مضحک	muzhik
command	حکم فرمان	hukm, farmān
to command	فرمودن فرما	farmudan (farmā)
commentary	تفسیر	tafsir
commerce	تجارت	tijarat
companion	رفیق	rafiq
to compare	مقابلہ کردن	muqābila kardan
comparatively	بالنسبه	bi'n nisba
compass	قبلہ نما	qibla namā
compensation	مکافات	makāfat
complaint	شکایت	shikāyat
complete	تمام	tamām
compliments	سلام	salām
composed	مرکب	murakkab
to conceal	پنهان کردن	panhān kardan
concerning	در خصوص	dar khusus
concession	امتیاز	imtiāz
conciliation	مصالحه	musālaha
condition	حل	hāl
— (stipul)	احوال : plur	ahval
	شرط	shart
	شروط : plur	shurut
to condole	تعزیه کردن	ta'ziā kardan
conduct	رفتار	raftār
confectioner	شیرینی ساز	shirīnīsaz
confederacy	معاهده	mu'ahida
to confess	اقرار کردن	iqrār kardan
confidence	اعتقاد	i'tiqād
confidentially	محرمانه	mahramāna

to confirm	تصدیق کردن tasdiq kardan
to confiscate	ضبط کردن zabt kardan
conformably	موافق mavâfiq
confusion	شلوب shuluq
to congratulate	تبریک کردن tabrik kardan
conjurer	ساحر sahir
to conquer	فتح کردن fath kardan
to consent	راضی بودن râzi budan
consolation	تسلی tasalli
consul	قنصل qunsul
consulate	قنصلگری qunsulgarî
contagion	سرایت sarâyat
contagious	مسمی musî
content	راضی râzi
to contradict	رد کردن radd kardan
contrary	ضد عکس zidd, 'aks
contrivance	تدبیر tadbîr
convalescence	شفا shafa
convent	دیر deir
conversation	صحبت suhbat
cook	آشپز ashpaz
to cook	پختن پز pukhtan (paz)
cool	خنک khunak
copper	مس mis
coppersmith	مسگر misgar
copy	سواد savâd
cork	خوب پنبه chub-i pamba
corkscrew	پیچ pîch

corn	غله ghalla
corner	کنج kunj
corporal	وکیل vakîl
corpulent	چاق chāq
to correct	تصحیح کردن tas-hîh kardan
correspondence	مکاتبه mukâtiba
corridor	دالان dālan
corrupt	خواب kharāb
cost	قیمت qimat
cotton	پنبه pamba
cough	سلفه sulfa
to count	شمردن شمار shumurdan (shu- mār)
counterfeit	ساختگی sakhtagi
country	ولایت vilāyat
countryseat	بیلاق yeilāq
couplet (verse)	بیت beit
courage	دلیری dilîrî
courier	چاپار chapar
court	دربار darbar
courtesan	جنده jinda
cover	پوشش pushish
to cover	پوشاندن پوشان pushandan (pushan)
cow	گاو gāv
coward	ترسو tarsu
crab	خرچنگ kharchang
crack	ترک tarak
cradle	گهواره gahvāra
cravat	گردنبند gardenband
cream	خامه khāma

to create	آفریدن <i>afaridan</i> (<i>afarın</i>)
creator	خالق <i>khaliq</i>
creature	مخلوق <i>makhlûq</i>
credentials	اختیار نامه <i>ikhtîrâr nâma</i>
creditor	طلب کار <i>talab-kâr</i>
crime	تقصیر <i>taqsîr</i>
cripple	چلاغ <i>chulagh</i>
crooked	خم کج <i>kham, kaj</i>
crop	حاصل <i>hasil</i>
to cross	عبور کردن <i>'ubûr kardan</i>
crow	کلاغ <i>kalagh</i>
crowd	جمعیت <i>jam'iat</i>
crown	تاج <i>taj</i>
to crucify	به صلیب زدن <i>bi salîb sadan</i>
cruel	ظالم <i>zûlim</i>
cruelty	ظلم <i>zûlm</i>
to crush	خورد کردن <i>khurd kardan</i>
to cry	داد زدن <i>dâd sadan</i>
crystal	بلور <i>bulur</i>
cucumber	خیار <i>khîr</i>
cultivated	آباد <i>abâd</i>
cultivation	زراعت <i>zar'at</i>
cup	فنجان <i>finjan</i>
cupboard	دولابچه <i>dulâbcha</i>
cupola	گنبد <i>gumbad</i>
curb	دهنه <i>dahana</i>
curds and whey	ماست <i>mâst</i>
cure	علاج <i>'ilaj</i>
curiosity	کنج کاوی <i>kunj kavî</i>
curl	نَف <i>zulf</i>

currants	سبز sabza
currier	دبّاغ dabbāgh
currycomb	قشو qashou
curse	لعنت la ^ʿ nat
curtain	پرده parda
cushion	بالش bālish
custom	رسم rasm
custom-house	گمرک خانه gumruk-khāna
to cut	بریدن (بر) burridan (burr)
cypress	سرو sarv

D.

dagger	خنجر khanjar
dam	سد sadd
damage	خرابی kharābi
”	ضرر zarar
Damascus	شام Shām
damasked (steel)	جوهر دار jouhar-dār
to dance	رقصیدن (رقص) rakhsidan (rakhs)
danger	خطر khatar
dangerous	خطرناک khatarnāk
daring	جرات jur ^ʿ at
dark	تاریک tarik
darkness	تاریکی tarki
date (fruit)	خرما khurmā
— (time)	تاریخ tarikh
daughter	دختر dukhtar
day	روز ruz
dead	مردہ murda

deaf	کار	kar
dealing	معامله	mu'amala
dear (beloved)	عزیز	'aziz
— (expensive)	گران	girān
death	مرگ	marg
debt	قرض	qarz
debtor	بده کار	bidih kār
decanter	تنگ	tung
to decay	پوسیدن (پوس)	pūsidan (pus)
deceit	تقلب	taqallub
to decorate	زینت دادن	zīnat dādan
decoration (order)	نشان	nishān
to deduct	کم کردن	kam kardan
deep	گود	goud
defeat	شکست	shikast
to defend	همایت کردن	hirāyat kardan
defendant	مدعی الیه	mudda'ā ileihi
degree	درجه	daraja
delicious	لذیذ	laziz
delight	لذت	lazzat
to deliver	تسلیم کردن	taslim kardan
deluge	طوفان	tufan
demon	دیو	div
demon of the desert	غول بیابانی	ghul-i biābunī
denial	انکار	inkar
dentist	دندان ساز	dandān-sāz
to depose (office)	معزول کردن	ma'zul kardan
deposit	امانت	amānat
deputy	نایب	nāyib

derision	ریش خند rīsh-khand
to descend	پایین آمدن pāyin amadan
to describe	تعریف کردن ta'rif kardan
description	بیان beyan
desert	بیابان biyābān
deserving	سزاوار sazāvār
desire	آرزو arzu
to despair	مایوس شدن māyūs shudan
to despise	بهیچ نشمردن bi hich na shu- murdan
destiny	بخت bakht
to destroy	خراب کردن kharāb kardan
detail	تفصیل tafsil
devil	شیطان sheitan
dew	شبنم shabnam
dialogue	گفتگو guftugu
diamond	الماس almas
diarrhoea	اسهال is'hāl
diary	روزنامه rūznāma
— (of a journey)	سفر نامه safar-nāma
dictionary	لغت lughat
to die	مردن (میر) murdan (mīr)
difference	فرق تفاوت farq, taftāvut
different	چیز دیگر jūr-i digar
difficult	مشکل mushkil
to dig	کندن (کن) kandan (kan)
to digest	تحلیل کردن taḥlīl kardan
dignity	شان shān
diligent	کارکن kār-kun

to dine	شام خوردن	shām khurdan
dining-room	سفره خانه	sufra-khāna
dinner	شام	shām
direction	سمت	samt
directly	الآن	al ān
director	رئیس	ra'īs
dirt	کثافت	kasāfat
dirty	چرک , کثیف	ohirk , kasīf
to discharge	جواب دادن	javāb dādan
discipline	انتظام	intizām
discontented	ناخوشنود	nā-khushnūd
to discover	پیدا کردن	peidā kardan
to disgrace	رسو کردن	rusvā kardan
dish	دیس	dis
— (food)	خوراک	khurāk
disinterested	بی غرض	bi-gharaz
to dismiss	مرخص کردن	murakhkhas kardan
disobedient	سرکش	sarkash
dispersed	متفرق	mutafarriq
displeased	کج خلق	kaj-khulq
dispute	دعوا	da'vā
to dissolve	حل کردن	hall kardan
distance	مسافت	masāfat
distant	دور	dūr
to distribute	تقسیم کردن	taqsim kardan
district	بلوک	buluk
ditch	خندق	khandaq
ditto	ایضاً	eizan
to dive	غوطه خوردن	ghuta khurdan
to divide	قسمت کردن	qismat kardan

divine	آلهی	ilāhī
divorce	طلاق	talāq
to do	کردن (کن)	kardan (kun)
doctor	حکیم	hakīm
dog	سگ	sag
— (sporting)	توله	tula
— (greyhound)	تازی	tāzī
doll	عروسک	‘arūsak
dome	گنبد	gumbad
domestic	خانگی	khānagī
domicile	منزل	manzil
door	در	dar
— (to shut the door)	در را پیش کردن	dar-rā pīsh kardan
— (to bolt the door)	در را چفت کردن	dar-rā chift kardan
— (to open the door)	در را وا کردن	dar-rā vā kardan
dot	نقطه	nuqta
double	دو لا	du lā
doubt	شک	shak
dough	خمیر	khamīr
dove	قمری	qumrī
down	پایین	pāīn
dragoman	مترجم	mutarjim
draper	بزاز	bazzāz
draft	برات	barāt
	حواله	havāla
draughtsboard	تخته نرد	takhta-yi nard
to draw	کشیدن (کش)	kashīdan (kash)
drawer (furniture)	جعبه	ja‘ba
drawers	زیر جامه	zīr-jāma
dreadful	مهیّب	muhīb

to dream	خواب دیدن	khāb دیدan
dress	لباس	libās
to dress	رخت پوشیدن	rakht پوشidan
to drill	مشق کردن	mashq kardan
to drink	خوردن (خور)	khurdan (khur)
to drip	چکیدن (چک)	chakidan (chak)
to drive	راندن (ران)	rāndan (rān)
— (in a carriage)	سوار کالسکه رفتن	savār-i kalaska raf- tan
drop (of liquor)	قطره	qatra
	چکه	chaka
drowned	غرق	gharq
druggist	عطار	‘attār
drum	طبل	tabl
»	بالابان	balābān
drunk	مست	mast
dry	چخشک	khushk
duck	اوردک	urdak
dumb	لال	lāl
dun (horse)	سمند	samand
dung	پهین	pahīn
dungeon	دستاقی خانه	dustakh-khāna
durability	دوام	davām
during	ما دام	mā dām
dust	گرد و خاک	gard u khāk
to dust	گرد گرفتن	gard giriftan
duster	دست مال	dastmal
duty	تکلیف	taklīf
to dye	رنگ زدن	rang zadan
dynasty	سلسله	silsila

H.

each	هر یکی	har yaki
eagle	قَره قوش	qara-qush
ear	گوش	gush
— (of corn)	خوشه	khusha
early	زود	zud
earring	گوشواره	gushvara
earth	زمین خاک	zamin, khak
earthenware	کوزه	kuzar
earthquake	زلزله	zalzala
ease	راحت	rahat
easy	آسان	asan
east	مشرق	mashriq
The East	مشرق زمین	mashriq-zamin
to eat	خوردن (خور)	khurdan (khur)
ebony	آبنوس	abnūs
edifice	عمارت	'imārat
to educate	تربیت کردن	tarbiat kardan
education	تربیت	tarbiat
effect	اثر	asar
egg	تخم	tukhm
— (fried)	تخم نیم رو	tukhm-i nim-ru
— soft boiled	تخم نیم بند	tukhm-i nim band
egotism	خود پرستی	khud-parasti
either-or	یا یا	ya-ya
elastic	جِهَنده	jahanda
elbow	مرفق	mirfaq
— (plur :)	مرافق	marāfiq

to elect	گزیدن (گزین)	guzidan (guzin)
elegant (in clothes)	خوش لباس	khush-libas
element	عنصر	'unsur
— (plur)	عناصر	'an'isir
elephant	فیل	fil
elm	نارون	nārvan
eloquence	فصاحت	fasāhat
eloquent	فصیح	fasih
embassy	سفارت کبری	safarat-i kubrā
to embezzle	خیانت کردن	khianat kardan
to embrace	بغل گرفتن	baghal giriftan
embroidery	گلدوزی	gulduzi
emerald	زمرد	zumurrud
emery	سنباده	sumbāda
emetic	مستفرغ	mustafrigh
emperor	امپراطور	imparatur
empress	امپراتریس	imparātris
employed	مشغول	mashghul
empty	خالی	khālī
enamel	مینا	minā
enclosed (in a letter)	لغاً	laffan
end	آخر	akhir
to end	تمام شدن.	tamām shudan
enemy	دشمن	dushman
energy	شوق	shouq
engagement	وعدہ	va'da
engine	ماشین	mashīn
engineer	مهندس	muhandis
English	انگلیس	inglis
enough	بس	bas
•	کافی	kaft

to enter	داخل شدن dākhil shudan
envelope	پاکت pakat
envions	حسود hasud
envirous	اطراف atrāf
envy	حسد hasad
equal	برابر barābar
error	غلط ghalat
to escape	رستن (را) rastan (rah)
especially.	خصوصاً khususan
etc	و غیره va gheira
eternity (without beginning)	ازل azal
— (without end)	ابد abad
eunuch	خواجه آغا khāja, aghā
Europe	فرنگستان Farangistan
European	فرنگی Farangi
evening	شام shām
every	هر har
ewer	آفتابه āftāba
exact	درست durust
to exaggerate	مبالغه کردن mubālagha kardan
examination	امتحان imtihan
example	مثل masal
excellency	جباب عالی janāb-i ‘ālī
except	بغیر bi gheir
exception	استثنا istisnā
exchange (money)	صرف sarf
to exchange	موص کردن ‘avaz kardan
excrement	گه guh

excuse	عذر 'uzr
executioner	میر غضب mīr ghazab
exercise	مشق mashq
existence	وجود vujūd
existent	موجود moujūd
to expect	منتظر بودن muntazir budan
to expel	بیرون کردن birūn kardan
to expend	خرج کردن khارج kardan
experience	تاجربه tajruba
expert	اهل خبره ahl-i khibra
to explain	بیان کردن beiān kardan
to export	ببخارج کردن bi khārij burdan
extra ordinary	فوق العاده fouq al 'ada
eye	چشم chashm
eyebrow	ابرو abru
eyeglass	عینک 'einak

F.

face	صورت surāt
facing	رو برو ru bi ru
fact	حقیقت haqiqat
factory	کارخانه kārkhāna
to fade	پژمردن (پژمیر) pajmurdan (pajmīr)
to faint	بی هوش شدن bi hūsh shudan
fairy	پری pari
faith	وفا vafa
faithful	وفادار vafadar
faithless	بی وفا bi vafa
falcon	قوش qush
to fall	افتادن (افت) uftādan (uft)

false	دروغی durughi
fame	نام و ننگ nam u nang
family	عیال و اطفال 'ayal u atfal
famous	مشهور mash-hur
fan	باد بزن bād-bizan
fanatic(al)	متعصب muta'assib
fancy	خیال kheyal
far	دور dūr
farewell	وداع vidāc
farrier	نعل بند na'l band
fast (well fixed)	محکم muhkam
to fast	روزه گرفتن rūza giriftan
fat (subst.)	پی pi
— (adj.)	چاق chāq
father	پدر والد padar, valid
fault	عیب تقصیر 'eib, taqsir
favour	التفات iltifat
favourite	عزیز 'azīz
fayence	کاشی kashī
fear	ترس و باک tars u bak
to fear	ترسیدن (ترس) tarsidan (tars)
feast	مهمانی mihmāni
feastday	عید 'id (vulg. 'eid)
feather	پر par
fee	انعام in'am
to feed	پرورتن (پرور) parvardan (parvar)
feeling	حس hiss
felt	نمد namad
female	مده mēda
fertile	حاصل ده hasil-dih

fetters	پا بند	pa-band
fever (intermittent)	نوبه	nouba
— (trembling)	تپ لرز	tap-i larz
few	کم	kam
field	صحرا	sahrā
— (in compositions)	زار	zar
fig	انجیر	anjir
to fight	دووی کردن	da'vā kardan
figure	شکل	shakl
to fill	پر کردن	pur kardan
to filter	صاف کردن	saf kardan
filth	کثافت	kasāfat
filthy	کثیف	kasif
finance	مالیات	mālīyat
to find	پیدا کردن	peida kardan
fine	نازک	nāzuk
a fine	جریمانه	jarimāna
to fine	جریمانه کردن	jarimāna kardan
finger	انگشت	angusht
to finish	تمام کردن	tamām kardan
fire	آتش	atash
— (to light the fire)	آتش روشن کردن	atash roushan kar- dan
— (to put out the fire)	آتش خاموش کردن	atash khāmush kar- dan
firewood	هیزم	hizum
fireworks	آتش بازی	atashbāzi
first	اول	avval

fish	ماهی māhi
flist	مشت musht
fitting	باندازه bi andāza
to fix	نصب کردن nasb kardan
flag	پرچم beiraq
— vulg:	بییدی beidaq
flame	شعله shu'la
flattery	تملق tamalluq
flea	کهک kahk
to flee	فرار کردن farār kardan
flesh	گوشت gūsh
flint	سنگ چاقماق sang-i chaqmaq
flock	گله رما gala, rama
flood	سپیل seil
flour	آرد ard
flowing	جاری jarī
flower	گل gul
flute	نی nei
fly	مگس magas
to fly	پریدن (پر) parīdan (par)
foal	گربه kurra
foam	کف kaf
fog	مه mih
to fold	تا کردن tā kardan
the following	ذیل zeil
food	خوراک khurāk
fool	خر khar (aqs.)
foot	پا pā
for	برای barāyi

to forbid	منع کردن manē kardan
forehead	پیشانی pishāni
foreign	غریب gharīb
Foreign Affairs	امور خارجه umūr-i kharija
forest	جنگل jangal
forgery	ساختگی sakhtagi
to forget	فراموش کردن farāmush kardan
to forgive (بخش)	عفو کردن, بخشیدن afv kardan, bakhshidan (bakhsh)
fork	چنگال changāl
form	صورت sūrat
former (previous)	سابق sabiq
fort	قلعه qala
fortunate	خوش بخت khush-bakht
— (unfortunate)	بد بخت bad-bakht
fortune	بخت bakht
fountain	فواره favvāra
fowl	مرغ murgh
fox	روباه rubāh
frame	قاب چهار چوبه qāb, chahar-chūba
free	آزاد azād
freedom	آزادی azādi
freemason	فرامسون farāmasūn
freeze	یخ بستن yakh bastan
French	فرانسوی farānsavi
fresh	تازه tāza
Friday	جمعه jum‘a
friend	دوست dūst
friendly	دوستانه dūstāna

friendship	دوستى dusti
to frighten	ترسانيدن (ترسان) tarsanidan (tarsan)
frook	فستان fistān
frog	قرباغه qurbagha
from	از az
frontier	سرحد sar-hadd
frost	سرما sarmā
fruit	ميوه mīva
to fry	بريان کردن bīriān kardan
full	پُر pur
fun	تفرج tafarruj
funny	مضحك muzhik
fur	پوستين pūstīn
furlough	مرخصى murakhasi
furnace	تنور tanūr
furniture	مبل و اسباب mubl u asbāb
future	آينده āyanda

G.

gall	زهره zahra
gallnut	مازو māzu
to gallop	دويدن (دو) dauidān (dou)
— (causal)	دواندن (دوان) davāndan (davān)
— (a horse)	تاختن (تاز) takhtan (tāz)
gambling	قمار بازى qumār-bāzi
game	بازى bāzi
gaol	حبس habs
garden	باغ bāgh
gardener	باغبان bāghbān vulg: bāghbūn
garlic	سیر sir

garnet	لعل laʿl
garter	جراب بند jurāb band
gate	دروازه darvāza
gate-keeper	دربان darbān
gazelle	آهو ahu
gelding	اخته akhta
general (army)	سرتیب sartip
general (adjective)	عمومی ʿumūmī
generation	پشت pusht
gentle	ملایم mulāyim
gentleman	ناجیب najīb
genuine	صحيح saḥīḥ
geography	جغرافیا jughrafiya
geometry	هندسه handasa
ghost	روح ruh
— (Holy Ghost)	روح القدس Rūh al quds
gift	پیشکش pishkash
gilt	مطلا mutalla
ginger	زنجبیل zanjabil
girl	دختر dukhtar
to give	دادن (د) dādan (dih)
glass	شیشه shisha
— (wine glass)	گلاس gilās
— (tea glass)	استقام istaqām
— (looking glass)	آینه aina
glory	جلال jalāl
glue	سیریشم sirishum
to go	رفتن (رو) raftan (rou)
goat	بز buz

God	خدا	Khudā
,	الله	Allāh
gold	طلا	tilā
,	زر	zar
goldsmith	زرگر	zargar
good	خوب	khub
good-bye	خدا حافظ	khudā ḥāfiz
goods	مال	māl
goose	قاز	qaz
gospel	انجیل	anjīl
gourd	کدو	kadu
gout	نقرس	niqris
government	حکومت	hukūmat
governor	حاکم	hākīm
gradually	کم کم	kam-kam
grain	دانه	dāna
grammar	صرف و نحو	sarf u nahv
grandfather	جد	jadd
grandmother	جده	jadda
grandvizier	صدر اعظم	Sadr a'zam
grape	انگور	angūr
grass	علف	'alaf
grateful	حق شناس	haqq shanās
gratis	مفت	muft
grave (tomb)	قبر گور	qabr, gūr
gravel	ریگ	rīg
gray	خاکستری	khākistari
— (horse)	قز	qizil
grease	چربی	charbi

greasy	چرب charb
great	بزرگ buzurg
green	سبز sabz
greens	سبزی sabzi
greyhound	سگ تازی sag-i tazi
grief	غم gham
to grind	سابیدن (ساب) sabidan (sāb)
grocer	بقال baqqāl
groom	مہتر mihtar
ground	زمین zamīn
to grow (veget)	رستن (رو) rustan ru
— (persons and animals)	بزرگ شدن buzurg shudan
guarantee	ضمانت zamānat
guard	کشیک kashīk
guess	قیاس qīās
guest	مہمان mihmān
guide	بلد balad
gulf (sea)	خلیج khalīj
gun	تفنگ tufang
— (double barrelled)	دو لولہ du lula
— (breech loader)	تدپر tahpur
— (muzzle loader)	دھن پر dahan pur
gunner	توپچی tupchi
gut	رودہ ruda
gutter	راہ آب rah-i āb
gymnasium	زور خانہ zur-khāna
gymnastics	ورزش varzish
gypsum	کچ گچ gaj

gipsy

کونی kouli

H.

habitation

مسکن maskan

— (plur.)

مساکن masākin

hail

تگرگ tagarg

hair

مو mū

half

نیم نصف nīm, nisf

hall

ایوان eivān

hammer

چکش chakush

hand

دست dast

handful

مشت musht

handkerchief

دست مال dast māl

handle

دسته dasta

to hang

آویزان کردن avīzān kardan

to happen

اتفاق افتادن ittifaq uftādan

happy

خوش وقت khush-vakht

harbour

لنگر گاه langar-gāh

hard

سخت sakht

harem

اندرون andarūn

harm

ضرر zarar

harness

یراق yarāq

harvest

درو حاصل dirou, hāsil

haste

عاجله 'ajala

hasty

دست پاچه dast-pācha

hat

کلاه kulāh

hatred

کین kīn

haughtiness

غرور ghurūr

haughty

مغرور maghrūr

hawk

قش qush

hay	پیناجه yunja
head	سر sar
headache	درد سر dard-i sar
health	صحت siḥat
»	احوال ahvāl
»	سلامتی salāmatī
to hear	شنیدن (شنو) shanīdan (shanou)
heart	دلی dil
heat	گرمی garmī
heathen	کافر kafir
heaven	بهشت bihisht
heavy	سنگین sangīn
hedgahog	خار پشت khār-pusht
heel	پاشنه pāshna
height	بلندی bulandī
heir	وارث vāris
hell	دوزخ dūzakh
»	جهنم jahannam
helmet	خود khud
help	کمک kumak
hen	مرغ murgh
here	اینجا injā
hero	بهادر bahādur
hideous	زشت zisht
high	بلند buland
Highness	حضرت والا hazrat-i vālā
hill	تپه tapa
to hinder	منع کردن man' kardan
hire	کرایه kirāya
history	تاریخ tarīkh

to hit	زدن (زن) zadan (zan)
hog	خوک khuk
to hold	نگاه داشتن nigah dashtan
hole	سوراخ sūrah
holiday	روز تعطیل ruz-i ta'til
hollow	خالی khālī
holtsters	قبل qubul
holy	مقدس muqaddas
honest	درست کار durust-kār
honey	عسل 'asal
honour	آبرو ābru
to honour	احترام کردن ihtirām kardan
hoof	سم sum
hook	قلاب qullāb
hoopoe	هدد hudhud
hope	شانه سر shāna-sar
hopeful	امید umīd
hopeless	امیدوار umīdvār
horizon	نامید nā-umīd
horn	عفق 'ufuq
horse	شاخ shakh
— (pack-horse)	اسب asp
horse-shoe	یابو yābu
horseman	نعل na'l
hospitable	سوار savār
hospital	مهمان دوست mihman-dust
hot	مریض خانه marīz-khāna
hotel	داغ dagh
hour	مهمان خانه mihman-khāna
	ساعت sh'at

house	خانه khāna
household	خانوار khānavār
human	انسانی insāni
humble	مظلوم mazlūm
hunger	گرسنگی gurusnagi
hungry	درسنه gurusna
— (vulg.)	دشنه gushna
hunt	شکار shikar
hunter	شکارچی shikarchi
hurry	عاجله 'ajala
to hurt	رنجانیدن (رنجان) ranjānidan
husband	شوهر shouhar
hyacinth	سنبُل sumbul
hyaena	کفتار kaftar
hypocrisy	ریا riā
hypothesis	فرض farz

I.

ibex	بز کوهی buz-i kuhī
ice	یخ yakh
idea	خیال kheyāl
idiom	اصطلاح istilāḥ
idiot	بی شعور bi shu'ūr
idle	بی کار bi-kār
idol	بت but
if	اگر agar
ignorant	ندان nā dān
ill	نا خوش nā khush
illness	ناخوشی nākhushī
illumination	چراغان chiraḡhān
image	تمثیل tameril

to imagine	تصور کردن	tasavvur kardan.
imitation (plur)	تقلید (تقالید)	taqlīd (taqlīd)
immediately	الآن	al ān
imperfect	ناقص	nāqis
imperial	شاهنشاهی	shāhinshāhī
to import (goods)	داخل کردن	dākhil kardan
importance	اهمیت	ahammīyat
important	مهم	muhimm
impossible	غیر ممکن	ghair mumkin
improbable	دور	dūr
impure	نا پاک	nā-pāk
incense	بخور	bukhūr
inclination	میل	meil
income	مداخل	madākhil
to increase	افزودن (افزا)	afzudan (afzā)
indeed	البته	albatta
independent	خود مختار	khud mukhtar
index	فهرست	fihrist
India	هند	Hind
,	هندوستان	Hindūstan
indigo	نیل	nīl
infancy	بچگی	bachagī
infant	بچه طفل	bacha, tifi
infantry	پیاده	piāda
infection	سرایت	sirāyat
influence	نفوذ	nufūz
influenza	زکام فرنگی	zukkām-i farangi
information	اطلاع	ittilāʿ
ingratitude	نمک بحرামী	namak bi harāmī
inhabitant	ساکن	sākin

inhabitant (plur.)	سکنه sakana
inheritance	میراث mirāṯ
inheritor	وارث varis
ink	مُرکب murakkab
inlaidwork	خاتم کار khatim-kar
inn	مهمان خانه mihman-khāna
innocent	بی گناه bi-gunah
insect	جانور jānvar
— (vulg.)	junavar
inside	اندرون andarūn
to insist	اصرار کردن israr kardan
insolent	بی ادب bi adab
instead	عوض ‘awas
instruction	تعلیم ta‘līm
instrument	آلات alat
insult	فحش fuḥsh
to insult	فحش دادن fuḥsh dādan
insurance	بیمه bima
intellect	عقل ‘aql
intention	مقصد maqsūd
interesting	دل چسپ dil-chasp
interference	مداخله mudakhila
internal	داخلی dākhilī
interpreter	مترجم mutarjim
interval	فاصله faṣila
intoxicated	مست mast
intoxicating	مسکر muskir
intrenchment	سنگر sangar
to introduce (to one another)	معرفی کردن mu‘arrafi kardan
to intrust	سپردن (سپار) supurdan (sipar)
inundation	سیل seil

invention	ایجاد	ijād
•	اختراع	ikhtirāʿ
inventory	سیاهه	sīāha
to invite	دعوت کردن	daʿvat kardan
iron	آهن	āhan
irregular (troops)	غیر نظامی	ghair-nizāmī.
irrigation	آبیاری	ābyārī
island	جزیره	jazīra
itch	خارش	kharish
ivory	عاج	aj
— (of the walrus)	شیر ماهی	shīr-māhī
ivy	لبلب	lablab

J.

jackall	شغل	shaghāl
jade	یشم	yashm
jam	مربا	murabbā
jealousy	رشک	rashk
Jesus	حضرت عیسی	Hazrat-i ʿIsā
Jew	یهودی	Yahudī
jockey	چابک سوار	chābuk-savār
to join	پیوستن (پیوند)	peivastan (peivand)
joint	بند	band
journal	روز نامه	ruz-nama
journey	سفر	safar
joy	خوشی	khushī
Judas-tree	ارغوان	arghavan
judge (coranic law)	حاکم شرع	hakim-i sharʿ
• (civil law)	حاکم عرف	hakim-i ʿurf
judgment	حکم	hukm

jug	کوزه kuza
to jump	جستن (جه) jastan (jah)
just	عادل 'adil
justice	عدل انصاف 'adl, insāf

K.

to keep	نگاه داشتن nigah dāshtan
keeper	مستحفظ mustahfiz
keepsake	یادگار yādgār
kettle	کتری katrī
key	کلید kalīd
— (of a carriage)	آچار achār
to kick	لگد زدن lagad zadan
— (vulg.)	laghat zadan
to kill	کشتن (کش) kushtan (kush)
kind (species)	قسم qism
— (plur.)	اقسام aqsām
kind (friendly)	مهربان mihribān
king	پادشاه padishāh
,	شاه shāh
,	ملك malik
kiss	بوسه busa
— (vulg.)	ماچ māch
kitchen	آشپز خانه ashpaz khāna
knee	زانو zānu
to kneel	زانو نشستن zānu nishastan
knife	کارد kard
— (penknife)	چاقو chāqu
to knit	بافتن (باف) buftan (baf)
to knock	کوبیدن (کوب) kubīdan (kub)

knot	گره	giriḥ
to knot	گره زدن	giriḥ zadan
to know	دانستن (دان)	dānistān (dān)
knowledge	دانش علم	dāniṣh, ilm
known	معلوم	ma'lum

L.

labour	کار	kār
labourers	عمله فعاله	'amala, fa'ala
lace	توری	tūrī
ladder	نردبان	nardubān
lady	خانم	khānum
lake	دریاچه	daryācha
lamb	بره	barra
lame	لنگ	lang
lamentation	نالہ	nāla
lamp	چراغ	chirāgh
lance	نیزه	neiza
lancet	نیشتر	nīshṭar
land	زمین	zamīn
lane	کوچه	kūcha
language	زبان	zabān
lantern	فانوس	fānūs
large	بزرگ	buzurg
lark	چکاولک	chakāvuk
last	آخر	ākhir
late	دیر	dīr
latitude	عرض	'arz
to laugh	خندیدن (خند)	khandīdan (khand)
laughable	مضحک	mushik
laughter	خنده	khanda

laundress	رخت‌شور	rakhtshur
law	قانون	qānūn
coranic law	شرع	sharʿ
common law	عرف	ʿurf
lawcourt	دیوان خانہ	divān-khāna
lawsuit	مرافعہ	murāfaʿa
lawn	چمن	chaman
laxative	مسهل	musʿhil
to lay	گذاشتن (گذار)	guzāsh-tan (guzār)
lazy	تنبل	tambal
lead	سرب	surb
leaf	برگ ورق	barg, varaq
lean	لاغر	lāghir
to lean	تکیہ دادن	takīa dādan
to learn	یاد گرفتن	yād giriftan
learned	عالم	ʿālim
learning	علم	ʿilm
leather	چرم تیماج	charm, tīmāj
leave	اذن	izn
to leave	ترک کردن	tark kardan
leech	زالو	zalu
left	چپ	chap
leg	پا	pā
legation	سفارت	safarat
legible	خوانا	khāna
leisure	فرصت	fursat
lemon	لیمو	limu
lemonade	شریب لیمو	sharbat-i limu
to lend	امانت دادن	amanat dādan
length	طول	tul

lentils	عدس 'adas
leopard	پلنگ palang
less	کمتر kamtar
lesson	درس dars
letter (epistle)	کاغذ kaghaz
— (alphab.)	حرف harf
lettuce	کاهو kahu
lexicon	لغت lughat
liar	دروغ گو durugh-gu
liberality	سخاوت sakhavat
liberty	آزادی azadr
library	کتاب خانه kutub-khāna
to lick	لیسیدن (لیس) lisidan (lis)
lid	سر پوش sar-pūsh
lie	دروغ durugh
to lie (mentir)	دروغ گفتن durugh guftan
to lie (coucher)	خوابیدن (خواب) khābīdan (khāb)
lieutenant	نایب nayib
life	زندگی zindagi
lifetime	عمر 'umr
to lift	بلند کردن buland kardan
light (subst.)	نور nūr
— (adj.)	سبک sabuk
to light	روشن کردن roushan kardan
lightning	برق barq
like	مثل misl
to-like	پسند کردن pasand kardan
likeness	شبهات shabāhat
lily	زنبق zambaq
lime	آهک zhak

limit	حدّ hadd
line	خطّ khatt
linen	کتان kattan
lining	استر astar
linseed	بزرک bazrak
lion	شیر shīr
lip	لب lab
list	فهرست fihrist
to listen	گوش دادن gush dādan
lithography	چاپ chap
litter (travelling)	تاخت روان takht-i ravān
little	خوردۀ khurda
to live	زنده بودن zinda budan
liver	جگر jigar
load	بار bār
local	محلی mahallī
lock	قفل qufl
— (vulg.)	(qulf)
locust	ملخ malakh
logic	منطق mantiq
long	دراز dirāz
to look	نگاه کردن nigāh kardan
loose	شل shul
to lose	گم کردن gum kardan
loss	ضرر zarar
lost	گم gum
loud	بلند buland
louse	شپش shipish
love	عشق 'ishq
to love	دوست داشتن dust dashtan

to be in love	عاشق بودن 'ashiq budan
lover	عاشق 'ashiq
low	پست past
lucerne (hay)	یونجه yunja
luck	بخت bakht
luggage	اسباب asbab
lunar	قمری qamarī
lunatic	دیوانه divāna
lunch	نهار nahar
lung	شش shush
luxury	عیش 'eish

M.

mace	گرز gurz
»	چماق chumagh
mad	دیوانه divāna
madness	دیوانگی divānagi
magic	جادوگری jadu-garī
magnet	آهن ربا zhan-rubā
magpie	زاغ zagh
mail (armour)	زره zira
maimed	چلاق chulagh
maize	ذرت surrat
majesty	اعلیحضرت a'lxazrat
major	یاور yavar
to make	ساختن (ساز) sakhtan (saz)
male	نر nar
man (kind)	آدم adam
»	انسان insān
— (plur.)	نلس nes
— (male)	مرد mard

man (plur. men)	مردها	mardha
— » people)	مردم	mardum
mane	یال	yal
mange	خارش	khurish
manger	آخور	akhur
manna	گر	gaz
— (biblical)	من	mann
manner	طور	tour
— (plur.)	اطوار	atvar
manceuvres	جنگ هفت لشکر	jang-i haft lashgar
manuscript (adject)	خطی	khatti
many	بسیار خیلی	bisyar, kheilr
map	نقشه	naqsha
marble	مرمر	marmar
to march	کوچ کردن	kuch kardan
mare	مادیان	madian
mark	نشان علامت	nishan, 'alamat
to mark	علامت گذاشتن	'alamat guzashtan
market	بازار	bazar
marriage	عروسی	'arusi
marrow (bone)	مغز	maghz
marrow (vegetable)	کدوچه	kaducha
to marry (a woman)	زن گرفتن	zan giriftan
» (a man)	شوهر کردن	shouhar kardan
martingale	سینه بند	sina-band
martyr	شهید	shahid
masculine	مذکر	muzakkar
mason	بنا	bann
massacre	قتل	qatl
mast (of a tent)	دیرک	dirak

master	آقا	agha
mat	حسیر	hasir
match (lucifer)	کبریت	kibrît
— (wax match)	شمعچه	sham'cha
mattress	دوشاک	dushak
mausoleum	مقبره	maqbara
meadow	چمن	chaman
meal	غذا	ghaza
meaning	معنی	ma'nî
measles	سرخک	surkhak
measure	اندازه	andaza
meat	گوشت	gusht
to meddle	مداخله کردن	mudakhila kardan
mediation	واسطه	vâsita
medicine	دوا	dava
medlar	ازگیل	azgil
to meet	ملاقات کردن	mulaqat kardan
meeting	مجلس	majlis
melody	نوا آهنگ	navâ, ahang
melon	گرمک	garmak
— (water melon)	خربوزه	kharbûza
— (vulg.)	هندوانه	hindavâna
to melt	گداختن (گداز)	gudakhtan (gudâs)
memorandum	یاد داشت	yad-dasht
memory	یاد	yad
•	خاطر	khatir
to mend	تعمیر کردن	ta'mir kardan
mentioned	مذکور	maskûr
merchant	تاجر	tajir
— (plur.)	تجار	tujjâr

merciful	رحیم rahim
merciless	بی رحم bi rahm
mercury	جیوه jiva
message	پیغام peigham
metal	فلز filiz
metre (verse)	وزن vazn
middle	میان وسط miān, vasat
mighty	توانا tavānā
mild	ملایم mulāyim
military	نظامی nizāmī
milk	شیر shir
milkpot	شیردان shirdān
mill	آسیا asya
millet	ارزن arzan
minarat	مناره manāra
mind	خاطر khātir
mine	معدن ma'dan
minister	وزیر vazir
ministry	وزارت vazārat
mint (for coinage)	نرآب خانه zarrāb-khāna
» (plant)	نعنا na'na
minute (time)	دقیقه daqiqā
minutely	با دقت ba diqqat
miracle	معجزه mu'jiza
mirage	آب یزید āb-i Yazd
mirror	آینه hina
mischief	شیطانی sheitānī
miser	بخیل bakhil
miserable	پریشان partishān
misfortune	بلا balā

to miss (the aim)	خطا کردن	khatā kardan
missionary	کشیش مرسل	kashish, mursil
mist	مه	mih
mistake	غلط	ghalat
mistrustful	بدگمان	bad-gumān
to mix	امیختن (امیز)	amikhthan (amiz)
»	قضى کردن	qatī kardan
mixed	مخلوط قاضی	makhlut, qatī
moat	خندق	khandaq
mockery	ریش خند	rish-khand
modest	شرم سار	sharm-sār
moist	نم تر	nam, tar
moisture	رطوبت	rutubat
moment	آن	an
money	پول	pul
money-changer	صراف	sarrāf
monkey	میمون	meimūn
monopoly	انحصار	inhisar
month	ماه	māh
— (arabic)	شهر	(shahr)
moon	ماه	māh
moonlight	مہتاب	mahṭab
morals	اخلاق	akhlāq
more	بیشتر	bishtar
morning	صبح	subh
morter	هاونک	hāvāng
mosque	مسجد	masjid
mosquito	پشه	pasha
most	اکثر	aksar
moth	بید	bid

mother	مادر	mādar
mother of pearl	صدف	sadaf
motion	حرکت	harakat
— (plur.)	حرکات	harakāt
to mount	سوار شدن	savār shudan
mountain	کوه	kuh
mourning	تعیید درای	ta'ziā-dari
mouse	موش	mush
mouth	دهن	dahan
to move (trans.)	حرکت دادن	harakat dādan
— (intrans.)	حرکت کردن	harakat kardan
much	خیلی, بسیار	kheilī, bisyar
rud	گل	gil
mulberry	توت	tut
mule	قاطر	qatir
mule-driver	قاطرچی	qatirohi
muleteer	چارو دار	chārvadār
murder	قتل	qatl
mushroom	قارچ	qaroh
music	ساز	sāz
musician	مطرب	mutrib
musk	مشک	mishk
musket	تفنگ	tufang
musketeer	تفنگچی	tufangchi
muslin	ململ	malmal
mustachios	سبیل	sibīl
mustard	خردل	khardal
mute	لال	lāl
mutineer	یغی	yaghi
mutiny	طغیان	tughyān

mutton	گوشت گوسفند	gusht-i gusfand
muzzle-loader	دغن پر	dahan-pur
mystic	صوفی	sufi
mysticism	تصوف	tasavvuf

N.

nail (finger)	ناخن	nākhun
— (of iron or wood)	میخ	mikh
naked	لخت	lukht
name	اسم	ism
— (plur.)	اسامی	asami
named	نام	nām
namely	یعنی	ya'ni
napkin	دستمال	dast-māl
narcissus	نرگس	nargis
narrow	تنک	tang
nasty	مکروه	makruh
nation	ملت	millat
natural	طبیعی	tabi'i
nature	طبیعت	tab'iat
near	نزدیک، قریب	nazdik, qarib
nearly	تقریباً	taqrīban
necessary	لازم	lazim
neck	گردن	gardan
necktie	گردن بند	gardan-band
nectarine	شلیل	shalil
to need	لازم داشتن	lazim dashtan
needle	سوزن	sūzan
negation	انکار	inkār
neglect	غفلت	ghaflat

negro	زنگی zangī
vulg: { negro man slave	کاکا سیاہ kaka siāh
slave girl	داده سیاہ dada siāh
to neigh	شیپه زدن sheiha zadan
neighbour	همسایه ham-sāya
neighbourhood	همسایگی ham-sāyagī
neither-nor	نه نه na-na
nephew (brother's son)	برادر زاده barādar zada
— (sister's son)	همشیره زاده hamshīra-zāda
nest	لونه lūna
net	توره tura
neutral	بی طرف bi-taraf
neutrality	بی طرفی bi-tarafi
new	نو, تازه nou, tāza
news	خبر khabar
nice	مرغوب marghub
niche	طاقچه taqcha
niece (the same as nephew)	
night	شب shab
nightingale	بلبل bulbul
no	نه خیر na-kheir
noble	شریف, ناجیب sharīf, najīb
nobody	هیچ کس hich-kas
noise	صدا sada
nomads	ایلات ilt
nom de plume	تخلص takhallus
noon	ظهر zuhr
north	شمال shamāl
north-pole	قطب شمال qutb-i shamāl
nose (obso.)	دماغ (بینی) damagh (bīnī)

nosebag (of a horse)	توبره tubra
note (letter)	رقعہ ruq'a
nothing	هیچ نه hich-na
to nourish	پروردن (پرور) parvardan (parvar)
novelty	تازگی tazagi
now	حالا halâ
numbed	بی حس bi hiss
number	عدد 'adad
numerous	متعدد muta'addid
nun	راهبه rāhiba
nurse	دایه dāya (vulg. tāya)
nut (hazelnut)	فندق funduq
— (walnut)	گردو girdu
— (cocoanut)	نارگیل nargil
nutmeg	جوز jouz

O.

oak	بلوط ballut
oar	پارو pāru
oath	قسم qasam
»	سوگند sougand
obedience	اطاعت itā'at
obliged (grateful)	ممنون mamnūn
obscene	فاحش fāhish
to observe	ملاحظه کردن mulāhaza kardan
obstacle	مانع māni'
obvious	پیدا, ظاهر peidâ, zahir
occasion	موقع monqa'
occasionally	گاه گاه gāh-gāh
occident	مغرب maghrib
occupation	مشغولیت mashghulāt

occupied	مشغول mashghul
to occur	واقع شدن vāqi ^c shudan
ocean	بحر محیط bahr-i muhr̄t
ode	غزل ghazal
to offend	رنجانیدن (رنجان) ranjanīdan (ranjan)
offer	تقديم taqdīm
office	مأموریت ma'muriyat
— (place of business)	دفتر daftar
officer	صاحب منصب sahib mansab
official	رسمی rasmi
officially	رسماً rasman
often	خیلی kheilī
oil	روغن roughan
castor oil	روغن چراغ roughan chiragh
olive oil	روغن زیتون roughan-i zeitūn
linseed oil	روغن بزرک roughan-i basrak
kerosine oil	نفت naft
oily	روغنی roughani
old (persons or animals)	پیر pir
— (things)	کهنه kuhna
olive	زیتون zeitūn
onager (wild ass)	گورخر gūr-i khar
once	یک دفعه yak daf'a
onion	پیاز piras
only	فقط faqat
onyx	سنگ سلیمانی sang-i suleimani
open	باز, وا baz, va

to open	وا کردن va kardan
operation	عمل کاری amalkari
opinion	رئی rai
opium	تریاک taryak
opposite	رو برو ru bi ru
opposition	مخالفت mukhalifat
to oppress	ظلم کردن zulm kardan
oppression	ظلم zulm
oppressor	ظالم zalim
orange	پرتقال portuqal
— (tangerine)	نارنگی narangi
— (bitter or.)	نارنج naranj
orangery	نارنجستان naranjistan
order	نظم nasm
— (command)	حکم, فرمان hukm, farmān
to order	فرمودن (فرما) farmudan (farmā)
ordinary	عادی 'adi
orient	مشرق زمین mashriq-zamin
oriental	مشرق زمینی mashriq-zamini
origin	اصل asl
original	اصلی asli
ornament	زینت sinat
ornamented	مزیّن musayyan
orphan	یتیم yatim
orthography	املا imla
ostrich	شتر مرغ shutur-murgh (camel bird)
other	دیگر digar
otter	سگ آبی sag-i ābi
ottoman	عثمانی 'usmani

outpost	قارول qaravul
outside	بیرون birun
oval	تخم مرغی tukhm-i murghi
oven	کوره kura
overseer	ناظر nāzir
to overwhelm	غالب شدن ghalib shudan
to owe	بده کار بودن bidih-kar budan
owl	جغد jughd
owner	صاحب sahib
ox	گاو gav
oyster	صدف sadaf

P.

pace	قدم qadam
to pack	بستن (بند) bastan (band)
pack-horse	یابو yabu
packing-needle	جوال دوز javāl-dūz
packsaddle	پالان palan
padlock	قفل qufl
— (vulg.)	qulf
page	صفحه safha
— (boy)	علام بچه ghulām bacha
pail	دلو, سطل dalv, satl
pain	درد dard
pains	زحمت zahmat
paint	رنگ rang
to paint	نقاشی کردن naqqashī kardan
painter	نقاش naqqash
pair	جفت juft
palace	عمارت 'imarat
palæ	کمرنگ kamrang

palm tree	نخل	nakhl
— (date-tree)	درخت خرما	dirakht-i khurma
pan	تاوه	tava
panther	پلنگه	palang
paper	کاغذ	kaghaz
parade	سان	san
parade-ground	میدان مشق	meidān-i mashq
paradise	بهشت, فردوس	'bihisht, firdous
paragraph	فصل	faal
— (plur.)	فصول	fusul
parasang (4 miles)	فرسخ, فرسنگ	farsakh, farsang
parasol	آفتاب گیر	aftab-gīr
parcel	بسته	basta
pardon	عفو	'afv
to beg pardon	عذر خواستن	'uzr khaстан
pardon!	ببخشید	bibakhshid!
parents	والدین	validein
parliament (members of)	وکلاى ملت	vukala-yi millat.
parsee	گبر	gabr
parsley	جعفری	ja'fari
part	قسمت	qismat
partiality	طرفداری	taraf-dari
particular	مخصوص	makhṣuṣ
partner	شریک	sharik
partnership	شرکت	sharakat
pass (mountain)	گردنه, کوتل	gardana, kutal
to pass	گذشتن (گذر)	guzashtan (guzar)
passenger	مسافر	musafir
passport	تذکره, باشپورت	taskara, bashpurt
past	گذشته	guzashta

pasture	چراگاه	charā-ghāh
to pasture	چریدن (چر)	charīdan (char)
to patch	وصله کردن	vasla kardan
patience	صبر	sabr
patriot	وطن پرست	vatan-parast
pattern	نمونه	namūna
pavement	سنگ فرش	sang-farsh
pavillion	کلاه فرنگی	kulāh-i farangī
pawn	گرو	girou
to pay	پول دادن	pul dādan
pea	نخود فرنگی	nukhud-i farangī
peace	صلح	sulh
reach	هلو	hullu
peacock	طاوس	taūs
pear	گلابی	gulābi
pearl	مروارید	murvārīd
peasant	دهاتی، رعیت	dahatī, ra'īat
pebble	ریگ	rīg
peddler	خوَرده فروش	khurda-furūsh
to peel	پوست کندن (کن)	pūst kandan (kan)
peg	میخ	mīkh
pelican	مرغ سقا	murgh-i saqqā
pen	قلم	qalam
pencil	مداد	midād
pendulum	لنگر	langar
peninsula	نیم جزیره	nīm-jazīra
pension	مستمری	mustamarri
people	مردم	mardum
pepper	فلفل	falfal

peppermint	نعنا na'na
(5) percent	صد و (پنج) sad u (panj)
perfect	کامل kamil
perfume	خوسبوی, عطر khushbur, 'atr
perhaps	شاید shayad
to perish	هلاک شدن halāk shudan
permission	این izn
to permit	گذاشتن (گذار) guzashtan (guzar)
perquisite	مداخل madakhil
Persia	ایران Iran
Persian	ایرانی Irāni
— (language)	فارسی fārsi
person	شخص shakhs
to perspire	عرق کردن 'araq kardan
petition	عرض 'arz
petitioner	عارض 'ariz
petroleum	نفت naft
phaeton	درشکه durushka
pheasant	قَرَقَاقُل qaraqevul
philosopher	حکیم الهی hakīm-i Illāhī
philosophy	حکمت, فلسفه hikmat, falsafa
photograph	عکس 'aks
photographer	عکاس 'akkas
physician	طبيب, حکیم tabīb, hakīm
to pick	چیدن (چین) ohidan (ohin)
pickles	ترشی turshī
pick-pocket	جیب بُر jīb-burr
picture	تصویر tasvīr
piebald	ابلق ablaq
piece	تکه tikka

to pierce	سفتن	suftan
pig	خوک , گراز	khug, guraz
pigeon	کبوتر , کفتر	kabutar kaftar
pilgrim (to Mecca)	حاجی	haji
— plur.	حجاج	hajaj
— (to other shrines)	زوار	zavvar
pilgrimage	حج , زیارت	hajj, ziyarat
pill	حب	habb
pillage	چپو	chapou
pillar	ستون	sutun
pillow	بالش	bālish
pin	سنجاق	sanjaq
pine-tree	کاج	kaj
pink (flower)	میخک	mikhak
pink (colour)	پشت گلی	pusht-i guli
pious	دیانت دار	dianat-dar
pipe (hubble-bubble)	قلیان	qalyan
— (turkish)	چپق	chupukh
— (tube)	لوله	lula
pipe-clay	گل سفید	gil-i safid
pistachio	پسته	pista
pistol	طپانچه	tapancha
pit	چاه	chah
pity (sympathy)	رحم	rahm
it is a pity	افسوس است	afsus ast
place	جا	ja
plague	طاعون	ta'un
plain	صحرا	sahrā
plaintiff	مدعی	mudda'
to plait	بافتن (بان)	bāftan (baf)

plane	رندۀ	randa
plane-tree	چنار	chinar
planet	سیارہ	seyyara
plant	سبزی	sabzi
plaster	گچ	gaj
— (medical)	مرحم	marham
plate	بشقاب	bushqab
platform	سکو	sakku
play	بازی	bazi
to be pleased	پسندیدن (پسند)	pasandidan (pasand)
if you please	الغفلت کردہ	iltifat karda
pleasure	عیش	'eish
plenipotentiary	وزیر مختار	vazir mukhtar
plenty	فراوان	faravân
plough	خیش	khish
to pluck	چیدن (چین)	chidan (chin)
plum	آلو	alu
plunder	چھو	chapou
pocket	جیب	jib
poem	شعر، نظم	shi'r, nazm
poet	شاعر	sha'ir
poison	زھر	zahr
police	پلیس	pulis
polite	بالدب	bx adab
politeness	ادب	adab
politics	پلیتیک	pulitik
pomegranate	انار	anar
pomp	حشمت	hashmat
pond	حوض	houz
pony	یاہو	yabu

poor	فقیر faqīr
poplar	تبریزی tabrizī
poppy	خشخاش khashkhash
population	جمعیت jam'iat
porcupine	جوجه تیغہ juja tigha
porter	دربان darban
— (carrier)	حمل hammāl
portmanteau	پنجدان yakhdan
portrait	شبیه, تمثال shabih, timesal
to possess	داشتن (دار) dashtan (dar)
possible	ممکن mumkin
post	چاپار chapar
postage-stamp	تمبر tambr (timbre)
post-office	پست خانه pust-khāna
pot	کاسه kasa
— (earthenware)	کوزه kuzā
potato	سیب زمینی sib-i zamīni
potter	کوزه گر kuzā-gar
to pound	کوبیدن (کوب) kubidan (kub)
to pour	ریختن (ریز) rikhtan (riz)
poverty	فقر faqr
powder	سُفوف sufuf
— (gun p.)	باروت barut
power	زور zūr
praise	تعریف ta'rif
to pray	نماز خواندن namāz khāndan
prayer	نماز namāz
preacher	واعظ va'iz
preaching	وعظ va'z
precious	قیمتی qimati

precipice	پرت گاه part-gāh
preface	دیباچه dībācha
to prefer	ترجیح دادن tarjīh dādan
pregnant	آبستن ābastan
to prepare	حاضر کردن hāzir kardan
preparations	تدارك tadārūk
presence	حضور huzūr
present (adjective)	حاضر hāzir
— (gift)	پیشکش pīshkash
to preserve	نگاه داشتن nigāh dāshtan
— (fruit)	مربا کردن murabbā kardan
press (printer's)	مطبع matbaʿ
— (Minister of the Press)	وزیر انطباعات vasīr-i intibāʿāt
to press	فشاردن (فشار) fīshārdan (fīshār)
pretext	بهانه bahāna
pretty	قشنگ qashang
to prevent	مانع شدن māniʿ shudan
previous	سابق sābiq
price	قیمت qīmat
pride	غرور ghurūr
priest (muhammedan)	ملا mullā
— (christian)	کشیش kashīsh
prince	شاهزاده shāhzāda
— (vulg.)	shāzda
princess	شاهزاده خانم shāzda khānum
to print	چاپ کردن chāp kardan
prison	حبس habs
	دستاقی خانه dustakh-khāna
prisoner	محبوس mahbūs
— (of war)	اسیر asīr

privilege	امتياز imtiaz
probably	احتمال می‌رود ihtimal mīravād
to procure	پیدا کردن peida kardan
produce	حاصل hasil
profession	پیشه pīsha
professor	معلم mu'allim
progress	ترقی taraqqī
promenade	گردش gardish
to promise	وعدہ کردن va'da kardan
pronunciation	تلفظ talaffuz
»	لحاجه lahja
proof	دلیل dalil
property	ملک milk
prophet	پیغمبر peighambar
prose	نثر naṣr
prostitute	جندہ jinda
to protect	حمایت کردن himāyat kardan
protection	حمایت himāyat
protocol	صورت مجلس surat-i majlis
proud	مغرور maghrūr
proverb	مثل masal
provident	دور اندیش dur-andīsh
province	مملکت mamlikat
»	ولایت vilāyat
provisions	خوراک khurāk
prudence	هوش hush
prudent	هوشیار hushyār
psalm	زبور zabūr
puberty	بلوغ bulugh

public	عام amm
public-house	میخانه mei-khāna
pudding	شیرینی shirīni
to pull	کشیدن (کش) kashidan (kash)
pulpit	منبر mambar
pulse	نبض nabz
pumice-stone	سنگ پا sang-i pā
pump	ضلمبه tulumba
pumpkin	کدو kadu
punctually	بوقت bi vakht
to punish	تنبیه کردن tambih kardan
punishment	تنبیه tambih
pupil	شاگرد shāgird
pure	پاک, خالص pak, khalis
purgative	مسهل mus-hil
purgatory	اعراف i'raf
purple	بنفشه رنگ binafsha-rang
purpose	مقصد maqsud
purse	کیسه kisa
to pursue	تعقیب کردن ta'qib kardan
to push	تکان دادن takan dadan
to put	گذاشتن (گذار) guzashtan (guzar)
— (nearly obsolete)	نهادن (نه) nihadan (nih)
to put on (clothes)	پوشیدن (پوش) pushidan (push)
to put out (a light)	خاموش کردن khamush kardan
Q.	
quail	بلدرچین baldarchin
quality	خصلت khaslat
quantity	مقدار miqdār
quarantine	کرنطین karantin

quarrel	دعوى da'va
quarry	معدن سنگ ma'dan-i sang
quarter	ربع , چهاريك rub ^c , chahār-yak
quatrain	رباعى rubā'ī
queen	ملکه malika
queer	غریب gharīb
question	سؤال su'al
— (affair)	مسأله mas'ala
to question	پرسیدن (پرس) pursidan (purs.)
quick	زود zud
quicksilver	جیوه , سیماب jiva, simāb
quiet	آرام arām
quietly	پاواش yāvāsh
quilt	لحاف lahāf
quince	به bih
quinine	کنه کنه gana-gana
quite	تماماً tamāman

B.

rabbit (tame)	خرگوش خانگی khargūsh-i khānagī
racing	اسب دوانى asp-davānī
radish	ترېچه turbecha
rafter	تير tir
rag	کهنه kuhna
railing	دست انداز dast-andāz
railroad	راه آهن rah-i ahan
rain	باران , بارش bārān, bārish
to rain	باریدن (بار) bāridan (bār)

ram	قوچ quch
ramparts	خاکریز khakriz
rank	منصب mansab
rare	کم یاب kam-yāb
rarely	ندرة nudratan
rat	موش سلطانیة mūsh-i Sultāniya ¹⁾
raw	خام khām
razor	تیغ دلاکی tigh-i dallakī
to reach	رسیدن (رس) rasidan (ras)
to read	خواندن (خوان) khandan (khan)
ready	حاضر hāzir
real	صحيح sahrī
really	حقیقة haqiqatan
to reap	درو کردن dirou kardan
reason	عقل ‘aql
— (cause)	سبب sabab
rebel	یاغی yāghī
rebellion	ضغیان tughyan
to receive	گرفتن (گیر) giriftan (gīr)
reception	پذیرائی pazīrai
to reckon	حساب کردن hisāb kardan
to recognize	شناختن (شناس) shanākhtan (shanās)
recommendation	سفارش safarish
— (letter of r.)	سفارشنامه safarish-nāma
recompense	انعام in‘ām
recruit	جدید jadīd
red	قرمز qirmiz

1) *Moush of Sultania*, so called because *Sultania* is the only place in which the rat is to be found in the highlands of Persia.

reed	نی nei
reflet métallique tiles	کاشی طلائی kashī-yi tillā
reform	اصلاح islah
refuge	پناه panāh
— (asylum)	بست bast
to refuse	قبول نکردن qabul nakardan
regiment	فوج fouj
register	دفتر daftar
regret	تاسف ta'assuf
to regret	افسوس خوردن afsūs khurdan
regular (troops)	نظامی nizāmī
regularly	باقاعده bā qā'ida
reign	سلطنت saltanat
rein	دسته جلو dasta-jilou
relation (kin)	قوم و خویش qoum u khīsh
to release	ویل کردن vil kardan
religion	مذهب, دین mazhab, dīn
to remain	ماندن (مان) ماندان (mān)
remedy	چاره, علاج chāra, 'ilāj
I remember	یادم است yād-am ast
to remind	یادآوری کردن yādāvarī kardan
to remove	برداشتن (بر دار) bar dāshtan (bar dār)
renewal	تجدید tajdīd
rent (of a house)	اجاره ijāra
repairs	تعمیر ta'mīr
repeatedly	مکرر mukarrar
repentance	پشیمانی pashīmānī
repentant	پشیمان pashīmān
repetition	تکرار takrar

reproach	ملامت malamat
republican	جمهوری jumhūrī
reputation	آبرو ābru
request	خواهش khāhish
to request	خواستن (خواه) khāstan (khāh)
research	تفاحس tafahhus
to resign	استعفا کردن isti'fa kardan
responsible	مسئول mas'ul
responsibility	مسئولیت mas'uliat
rest (remainder,	باقی bāqī
— (repose)	راحت rāhat
result	نتیجه natija
resurrection	قیامت qiamat
return	مراجعت murāja'at
to return	برگشتن bar gashtan (bar gard)
revenge	انتقام intiqām
review (military)	سان san
revolt	فساد fisad
revolver	طپانچه شش لوله tapancha-yi-shish- lula
reward	انعام in'ām
rheumatism	درد استخوان dard-i-ustukhān
rhinoceros	کرگدن kargadan
rhubarb	ریبیس ribīs
rhyme	ریدف radīf
rib	دنده danda
ribbon	نوار navār
rice (in the field)	شلتوک shaltuk
— (cleared from the husk)	برنج birinj

rice (plain boiled)	چلو chilou
— (cooked with meat and spices)	پلو pilou
rich	با دولت ba doulat
riches	دولت doulat
to ride	سوار شدن savar shudan
rider	سوار savar
ridiculous	مضحك muzhik
rifle	تفنگ گلوله زن tufang-i gulula-zan
right	راست rast
ring	حلقه halqa
— (finger r.)	انگشتر angushtar
ringlet	زلف zulf
ripe	رسیده rasida
to ripen	رسیدن (رس) rasidan (ras)
to rise	بر خواستن (بر خیز) bar khāstan (bar khiz)
risk	خطر khatar
rival	حریف harif
river	رودخانه rud-khāna
road	راه, جاده rah, jadda
roan (horse)	سرخون surkhun
roast	کباب kabab
robber	راه زن rah-zan
rock	سنگ sang
rocket	موشک mushak
roe	شوکا shuka
to roll	غلتیدن (غلط) ghaltidan (ghalt)
roller (for the roofs)	بام غلطان bum-ghaltun
roof	پشت بام pusht-i bam
	(vulg) bum

room	اوطاق utāq
root	بيخ ريشه bīkh, rīsha
rope	طناب tanāb
rosary	تسبیح tasbīh
to rot	پوسیدن (پوس) pusīdan (pus)
round	گرد gird
rough	ناهموار nā-hamvār
row	صف saff
to row	پارو زدن pārū zadan
royal	شاهی shāhī
»	همایون 'humāyun
»	مبارک mubārak
to rub	مالیدن (مال) malīdan (mal)
ruby	ياقوت yāqut
rude	بی ادب bī-adab
ruffian	لوطی lutī
— (plur)	الواط alvat
ruin	خرابی kharābī
— (building)	خرابه kharāba
to ruin	خراب کردن kharāb kardan
rule	رسم rasm
to run	دویدن (دو) dāvidan (dou)
rusk (Europ)	نان سखری nān-i sakharī
— (Persian)	نان خشک nān-i khushk
rust	زنگ zang
rusty	زنگ آلوده sang-aluda
rye	گندم سیاه gandum-i siyah

S.

sack

جوال javāl

sacred	مقدس muqaddas
sacrifice	قربان, فدا qurban, fada
sad	دل تنگ dil-tang
saddle	زین zin
saddle (lady's)	زین زنانه zin-i zanana
— (packsaddle)	پالان palan
to saddle	زین کردن zin kardan
saddler	سراج sarraj
safe	سالم salim
safety	سلامت, امنیت salamat, amniyat
sail	باد بان bad-ban
sailor	ملاح mallah
Saint (Persian)	امام زاده Imam-zada
salary	مواجب mavajib
sale	فروش furush
salmon	آزاد ماهی azad-mahi
salt	نمک namak
— (adjective)	شور shur
salt-cellar	نمکدان namak-dan
salt-desert	کوير kavir
salute	سلام salam
salvation	نجات nijat
same	همین hamin
sample	نمونه namuna
sand	ریگ rig
sapphire	یاقوت کبود yaqut-i kabud
sash	شل shal
satiated	سیر sir

satin	اطلس atlas
satisfaction	رضامندی rizūmandī
saturday	شنبه shamba
sancoepan	دیگ dig
savage	وحشی vahshī
to save	رهانیدن (رهان) rahānidan (rahān)
saw	اره arra
to say	گفتن (گو) guftan (gu)
— (respectfully)	فرمودن (فرما) farmūdan (farmā)
scales	ترازو tarāzu
scarcity	قحط qaht
to scatter	پاشیدن (پاش) pāshidan (pāsh)
school	مکتب maktab
— (high)	مدرسه madrasa
school-master	آخوند akhund
science	علم 'ilm
scissors	قیچی qeichī
scorpion	عقرب 'aqrab
scout	جاسوس jāsūs
to scratch	خراشیدن (خار) khāshidan (khār)
to scream	فریاد کردن faryād kardan
screen	پرده parda
— (tenting)	تاجیر tajīr
screw	پیچ pičh
scribe	منشی, کاتب munshī, katib
soull	کله kalla
sea	دریا daryā
seal	مهر muhr
sealing-wax	لک lak

seam	درز darz
season	فصل fasl
seat	نشیمن nishiman
to seat	نشاندن (نشان) nishandan (nishan)
second	دویم duyum
— (arabic)	ثانی sāni
second (sixtieth part of minute)	ثانیه sāniā
secret	راز rāz
secretary	منشی munshī
— (of legation)	نایب سفارت nayib-i safarat
sect	فرقه firqa
secure	محفوظ mahfuz
sedition	فساد fisad
seditions	مفسد mufsid
to see	دیدن (بین) didan (bin)
seed	تخم fukhm
to seek	جستن (جو) justan (ju)
»	پی چیزی گشتن (کرد) pei-i chizi gashtan (gard)
to seize	گرفتن (گیر) giriftan (gir)
seldom	کم kam
to select	منتخب کردن muntakhab kardan
self	خود khud
to sell	فروختن (فروش) furukhtan (furush)
to send	فرستادن (فرست) fristadan (frist)
sense (plur)	حس hiss
senseless	بی حس bi-hiss
sentence (gramm.)	جمله jumla
sentinel	قراول qarāvul
to separate	جدا کردن judā kardan

separate	جدا	judā
seraglio	اندرون	andarūn
sergeant	وکیل	vakīl
sermon	وعظ	vaʿz
serpent	مار	mār
servant	نوکری	noukar
to serve	نوکری کردن	noukari kardan
service	خدمت	khidmat
sesamum	کنجیت	kunjīṭ
to sew	دوختن (دوز)	dūkhtan (dūs)
sex	جنس	jins
shadow	سایه	sāya
shagreen	ساغری	sāghiri
to shake	تکاندن (تکان)	takāndan (takān)
shame	شرم, خجالت	sharm, khajalat
shape	صورت	surat
sharp	تیز	tīz
to shave	تراشیدن (تراش)	tarāshidan (tarāsh)
sheathe	غلاف	ghilaf
sheep	گوسفند	gusfand
sheet (bedding)	ملأه	malāfa
shelter	پناه	panāh
shepherd	چپان	chupan
shield	سپر	sipar
to shine	تابیدن (تاب)	tābīdan (tāb)
ship	کشتی, جهاز	kashti, jahāz
shoe	کفش, گیوه	kafsh, gīva
— (horse-shoe)	نعل	naʿl
shoemaker	کفش دوز	kafsh-dūz
to shoot	(تیر گلوله) انداختن (انداز)	(tīr or gulūla) an- dākhtan (andās)

shop	دكان dukkan
— (plur)*	دكاكين dakakin
shore	كنار kanar
short	كوتاه kutah
small shot	ساجمه sachma
shoulder	شانه دوش shana, dush
to show	نشان دادن nishan dadan
shrimp	میگو meigu
shrine	زیارت گاه ziyarat-gah
shroud	کفن kafan
shrub	بوته buta
to shut	بستن (بند) bastan (band)
sick (I am)	احوالم بهم خورد ahval-am bi ham khurd
side	پهلوی pahlū
siege	محاصره muhasira
sieve	غلبیر ghalbīr
fine sieve	الک alak
sight	تماشا tamasha
signature	امضا imza
signet	خاتم khatim
silence	خاموشی khamushi
silent	خاموش khamush
silk	ابریشم abrishum
silver	نقره nuqra
simple	ساده sada
simplicity	سادگی sadagi
sin	گناه gunah
since	از آن که az an ki
sincere	صادق sadiq

sineu	پی pei
to sing	خواندن khāndan °(khān)
,	آواز evāza khāndan
singer	مطرب mutrib
single	تک tak
to sink	غرق شدن gharq shudan
sinless	بی گناه bi gunah
sinner	گناه کار gunah-kar
sister	خواهر khāhar
,	همشیره hamshīra
to sit	نشستن nishastan (nishīn)
size	اندازه andāza
skating	یخ بازی yakh-bāzi
skill	هنر, استادى hunar, ustādī
skin	پوست pūst
skirt	دامن dāman
sky	آسمان āsmān
slack	سست sust
slab	تخته takhta
slate	لوح louh
slaughterhouse	قصاب خانه qassāb-khāna
slave	بند, غلام banda, ghulam
	زر خرید zar-kharīd
sledge	کالسکه برفی kalaska-yi barfī
to sleep	خوابیدن khābīdan (khāb)
sleeve	آستین āstin
to slide, to slip	لغزیدن laghzīdan (laghz)
slipper	کفش kafsh
slippery	لغزنده laghzanda

slow, slowly	کند, یاواش kund, yāvāsh
small	خورد, کم, ریزه khurd, kam, riza
small-pox	آبله ābla
smart	زرنه zarang
to smash	شکستن (شکن) shikastan (shikan)
smell	بو bu
smile	تبسم tabassum
smith	آهنگر āhangar
smoke	دود dud
to smoke (tobacco)	کشیدن (کش) kashidan (kash)
smooth	هموار صاف hamvar, saf
to smother	خفه کردن khafa kardan
smuggler	قاچاقچی qachaqchi
snake	مار mar
to sneeze	عطسه کردن 'ātsa kardan
snipe	نوکدراز nuk-dirāz
snow	برف barf
to snow	برف باریدن barf beridan
snuff	نشوق nushuq
so	چنین chunin
soap	صابون sabun
sock	جوراب jurab
sopha	نیمتخت, نیمکت nīm-takht, nīm-kat
soft	نرم narm
sojourn	اقامت iqamat
solar	شمسی shamsi
soldier	سرباز sarbāz
some	چند تا, چند نفر chand ta, chand nafar

son	پسر	pisar
song	تصنیف	tasnif
soon	زود	zud
sorrow	غم	gham
sorrowful	دل تنگ	dil tang
soul	جان	jan
sound	صدا	sadā
soup	اش, سوپ	ash, sup
— (broth)	آب گوشت	ab-i gusht
sour	ترش	tursh
source	اصل	asl
south	جنوب	junub
souvenir	یادگار	yadgar
to sow	کاشتن (کار)	kashtan (kār)
spade	بیل	bil
span	وجب	vajab
spark	اخگر	akhgar
sparrow	گنجشک	gunjishk
to speak	حرف زدن	harf zadan
spear	نیزه	neiza
special	مخصوص	makhsūs
speck	لکه	lakka
spectacle	تماشا	tamāshā
spectacles	عینک	‘einak
speech	نطق	nutq
to spend	خرج کردن	kharj kardan
spice	ادویه	advīya
spider	عنکبوت	‘ankabut
to spill	ریختن (ریز)	rīkhtan (rīz)
to spin	ریشتن (ریش)	rīshdan (rīsh)

spinach	اسفناج isfinaj
to spit	تف زدن tuf sadan
splint (of a horse)	قره قوش qaraqush
to spoil	ضایع کردن zayi ^c kardan
sponge	ابر abr
spoon	قاشق qashuq
spot	لکه lakka
to spread	پهن کردن pahn kardan
spring (season)	بهار bahar
» (spiral)	فانار fānār
spur	مهمیز mahmiz
spy	جاسوس jāsus
squadron	دسته dasta
square	مربع murabba ^c
to squeeze	چالاندن (چالان) chalāndan (chalan)
stable (for horses)	طویه tavīla
stag	مرال marāl
stage (on journey)	منزل manzil
stain	لکه lakka
staircase	پله pilla
stale (bread)	بیات beiat
stallion	نریان nariān
to stammer	لکنا کردن lukna kardan
stamp (postage)	تمبر tambr (timbre)
to stand	ایستادن (ایست) istadan (ist)
standard	علم 'alam
star	ستاره, اختر sitara, akhtar
starch	نشسته nishasta
to star.	روانه شدن ravāna shudan
station	منزل manzil

statue	مجسمه	mujassama
to stay	ماندن (مان)	māndan (mān)
to steal	دزدیدن (دزد)	duzdīdan (duzd)
steam	بخار	bukhār
steamer	کشتی بخار	kashti-yi bukhār
steel	فولاد	fulād
steep	سرازیر	sarāzīr
step	قدم	qadam
stick	چوب دست	chūb-dast
to stick	چسپیدن (چسپ)	chaspīdan (chasp)
— (transitive)	چسپاندن (چسپان)	chaspāndan (chaspān)
stiff	خشک	khushk
sill	ساکت	sakit
to stink	گندیدن (گند)	gandīdan (gand)
to stir	هم زدن	ham zadan
stirrup	رکاب	rikāb
stockings	جوراب	jurāb
stomach	معدة	ma'da
stone	سنگ	sang
stony	سنگلاخ	sanglakh
stool	کرسی	kursī
to stop	وا ایستادن (وا ایست)	va istādan (va ist)
store	انبار	ambar
stork	لکک	laklak
story	حکایت, قصه, نقل	hikāyat, qissa, naql
stout	چاق	chaq
stove	بخاری	bukharī
straight	راست	rāst
strange	غریب	gharīb

stranger	غریب gharib
to strangle	خفه کردن khafa kardan
strap	قایش, تسمه qāish, tasma
straw	کاه käh
strawberry	توت فرنگی tut-i farangi
stream	راه آب rah-i āb
street	کوچه kucha
strength	زور zūr
to strike	زدن (زن) zadan (zan)
string	نخ nakh
stripe	خط khatt
strong	قوی qavī
stucco	گچ کاری gaj-kārī
student	طلبه talaba
study	تحصیل tahsil
to stumble	سرِ سم رفتن sar-i sum raftan
,	ناخن بند کردن nakhun band kar-dan
stupid	احمق, خرد ahmaq, khar
stupidity	خری khari
surgeon	سگ ماهی sag-mahr
style	عبارت 'ibarat
subject (of a state)	تبعه, رعیت taba'a, ra'iat
— (of a book or letter)	مطلب matlab
sublime	عالی 'ālī
substantive	اسم ism
successor	خلف khalaf
— (plur.)	خلفا khulafā
such	چنین chunīn

to suck	مکیدن (مک) makidan (mak)
suddenly	ناگاه na-gah
suet	پی pi
suffering	درد dard
sufficient	کافی kafi
sufficiency	کفایت kafayat
sugar (soft s.)	شکر shakar
— (lump s.)	قند qand
sugar-cane	نی شکر nei-shakar
suit of clothes	دسته لباس dasta-yi libas
to suit	بکار خورتن bi kar-khurdan
sulphur	گوگرد gugird
sum	مبلغ mablagh
summer	تابستان tabistan
Summer residence	بیلای yeilay
summit	قله qulla
to summon	احضار کردن ihzar kardan
sun	آفتاب, خورشید aftar, khurshid
supper	شام shām
supplication	استدعا istid'ā
to suppose	فرض کردن farz kardan
sure	یقین yaqin
surface	رو ru
surgeon	جراح jarrah
surroundings	اطراف atraf
suspicion	گمان gaman
suspicious	بد گمان bad-gaman
swallow	چلهچله chilohila
to swallow	فرو آوردن furu avurdan
swamp	لجن زار lajan-zar
swan	غو ghou

to swear	قسم خوردن qasam khurdan
sweat	عرق 'araq
to sweep	روفتن (روب) ruftan (rub)
'	جاروب کردن jarub kardan
sweet	شیرین shirīn
sweetheart	معشوقه ma'shūqa
sweets	شیرینی shirīni
to swell	باد کردن bād kardan
swelling	ورم varam
swift	تند tund
to swim	شنو کردن shanou kardan
to swindle	گیل زدن gul zadan
swine	خوک, گراز khug, gurāz
to swoon	بی هوش شدن bi-hush shudan
sword	شمشیر shamshir
symptom	علامت 'alāmat
syntax	ناحو nahv
syringe	آب درزک zb-duzdak

T.

table	میز mis
table-cloth	سفره sufra
tail	دم dum
tailor	خیاط kheiyāt
to take	گرفتن (گیر) giriftan (gīr)
tale (see story)	
talent	قابلیت qabilīyat
to talk	حرف زدن harf zadan
'	گفتگو کردن guftugu kardan
tall	بلند قد buland-qadd
tallow	پی pi

tambourine	دايره dkira (vulg. darta)
tank	حوض hous
tap	شير shir
tape	نواره navara
tar	قير qir
tarantula	رتیل ruteil
taste	مزه maxa
good taste	سلیقه saliqa
tax	باج, مالیات bāj, malīyat
tea	چای chāi
to teach	یاد دادن yad dādan
،	درس دادن dars dādan
teacher	معلم mu'allim
tear (weeping)	اشک ashk
to tear	دریدن (در) daridan (dar)
telegram	تلگراف talagrāf
telegraph	تلگراف ،
telegraphist	تلگرافچی talagrāf-chi
telescope	دور بین dur-bin
to tell	گفتن (گو) guftan (gu)
temper	مزاج mizāj
temporary	موقت muvaqqat
tenant	مستاجر musta'jir
tender	نازک nazuk
tent	چادر, خیمه chādur, kheima
tepid	شیر گرم shir-garm
terrace	سکو sakku
territory	خاک khak
terror	هراس hiras
testament	وصیت نامه vasiyat-nama

ENGLISH-PERSIAN VOCABULARY.

testimony	شهادت shahadat
to thank	تشکر کردن tashakkur kardan
theft	دزدی dazdi
thermometer	گرما نما garmā-namā
thick	کلفت kuluft
thief	دزد dazd
thimble	انگشتانه angushtāna
thin	نازک nāzūk
thing	چیز ohiz
to think	خیال کردن kheyāl kardan
thirst	تشنگی tishnagi
thirsty	تشنه tishna
thistle (eatable)	کنگر kangar
thorn	خار khār
thoroughbred	اصیل, جنس asl, jins
thought	خیال kheyāl
thrashing-floor	خرمین kharman
thread	ریسمان risman
to threaten	ترساندن (ترسان) tarsandan (tarsan)
threshold	آستانه, درگاه astāna, dargāh
throat	گلو galu
throne	تخت takht
to throw	انداختن (انداز) andakhtan (andar)
thumb	ششمی shasi
thunder	رعد ra'ad
Thursday	پنج شنبه panj-shanba
to tidy	جابهجا کردن jā-bi jā kardan
to tie	بستن (بند) bastan (band)
tiger	ببر babr
tight	تنگ, سفت tang, sift

tile	کاشی	kāshī
time	وقت	vakht
— (leisure)	فرصت	fursat
tin	حلبی	halabr
tin-opener	حلبی بر	halabr-burr
tinker	حلبی ساز	halabr-saz
tipsy	مست	mast
tired	خسته	khasta
title	لقب	laqab
toast	نان برشته	nān-i birishta
tobacco for water-pipes	تنباکو	tambaku
— for short pipes or cigarettes	تتن	tutun
to-day	امروز	imrūz
toe	انگشت پا	angusht-i pā
together	با هم	bā ham
toll	راه داری	rah-dārī
tomato	بادنجان فرنگی	bādinjan-i farangī
tomb	قبر	qabr
to-morrow	فردا	fardā
tone	صدا	sadā
tongs	انبیر	ambur
tongue	زبان	zabān
tool	آلت	alat
tooth	دندان	dandan
top	سر	sar
torch	مشعل	mash'al
tortoise	لاک پشت	luk-pusht
torture	شکنجه	shikanja
total	جمع	jam'

to touch	دست زدن dast zadan
touchstone	محاک mihak
towel	دستمال dast-māl
tower	برج burj
town	شهر shahr
toy	بازیچه bāzīcha
track	رد پا radd-i pā
trade	تجارت tijārat
traffic	آمد و شد āmad u shud
to translate	ترجمه کردن tarjuma kardan
translation	ترجمه tarjuma
translator	مترجم mutarjim
transport	حمل و نقل haml u naql
trap	تله tala
trappings	یراق yaraq
to travel	سفر کردن safar kardan
traveller	سیاح seiyaḥ
tray	سینی sinī
treasure	گنج, خزانه ganj, khazāna
treaty	عهدنامه 'ahdnāma
tree	درخت dirakht
to tremble	لرزیدن (لرز) larzidan (larz)
tribe	تایفه tāifa
tribute	باج bāj
troop	دسته dasta
to trot	یورتمه رفتن yurtma raftan
trouble	زحمت zahmat
troublesome	پر زحمت pur zahmat
trousers	شلوار shalvār
trousseau	جهاز jahāz

trout	قزل آله qizil-āla
true	صحيح sahih
truly	راستی rāstī
trumpet	شیپور sheipūr
trunk (of a tree)	ساق sāq
' (of an elephant)	خرطوم khartum
' (box)	یخدان yakhdan
truth	حقیقت haqiqat
to try	تجربه کردن tajruba kardan
tube	لوله lūla
Tuesday	سه شنبه si-shamba
tulip	لاله lāla
tumour	دنبال dumbal
tune	آواز āvāz
tunic	قبا qabā
turban	عمامة 'amāma
Turk	ترك Turk
Turkey	خاک روم khāk-i Rum
turkey (bird)	بوقلامون buqalamūn
Turkish	ترکی turkī
to turn	گردیدن (کردن) gardīdan (gard)
turner	خراط kharrāt
turnip	شلغم shalgham
turquoise	فیروزه firūza
turtlo	سنگ پشت sang-pusht
twice	دو دفعه du daf'a
twin	توأم, دو غلو tou'am, du ghulu
tyranny	ظلم zulm
tyrant	ظالم zalim

U.

ugly	زشت zisht
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ugly	بد گل bad-gil
umbrella	چتر chatr
un-	نه, غیر na-, gheir-
unanimity	اتفاق ittifaq
unbeliever	کافر kāfir
uncle (paternal)	عمو 'ammu
» (maternal)	خال khāl
unclean	نا پاک, نجس nā-pāk, najis
under	زیر zir
undersigned	امضا کننده imzā-kunanda
to understand	فهمیدن (فهم) fahmīdan (fahm)
»	ملتفت شدن multaft shudan
undoubtedly	بلا شک bilā shak
to undress	لباس کندن (کن) libās kandan (kan)
unfortunate	بد بخت bad-bakht
unhappy	دل تنگ dil-tang
uniform (military)	لباس نظامی libās-i nizāmī
— (civilians)	لباس رسمی libās-i rasmi
uninterrupted	لاینقطع la yanqata'
university	مدرسه madrasa
unjust	بی انصاف bi-insāf
unless	مگر magar
unofficial	غیر رسمی gheir-rasmi
unpaid	مفت muft
unripe	خام, نارس khām, nā-ras
until	تا tā
unwell	بی دملغ bi damagh
unworthy	نالایق nā-lāyiq
up	بالā
upon	روی ru-yi

upside down	وارونه varūna
use	فایده faida
to use	استعمال کردن isti'māl kardan
useful	مفید mufid
useless	بی فایده bi-faida
usual	عادی 'adī

V.

to vaccinate	آبله کوبیدن ābla l ubīdan
vain	خود پسند khud-pasand
valet	پیش خدمت pīsh-khidmat
valid	برقرار bar qarār
valley	دره, جلگه darra, julga
valuable	قیمتی qīmatī
value	قیمت qīmat
to value	قیمت کردن qīmat kardan
vanity	خود پسندی khud-pasandī
various	مختلف mukhtalif
varnish	روغن کمان roughan-i kamān
vault	طاق taq
vegetable	سبزی sabzī
veil	رو بند, پردہ ru-band, parda
vein	رگ rag
velvet	مخمل makhmal
vengeance	انتقام intiqām
to venture	حسارت کردن jasarat kardan
Venus	زهره Zuhra
verandah	ایوان eivān
verb	فعل fi'l
verdigris	زنگار zangar

vermin	جانور janvar
— (vulg.)	junavar
verse	بیت beit
very	خیلی, بسیار kheili, bisyar
vestige	آثر asar
veterinary surgeon	بیطار boitar
to vex	اذیت کردن az'at kardan
viceroy	فرمان فرما farmān-farmā
victor	فاتح fatih
victory	فتح fath
victuals	آذوقه Azuqa
view	منظر manzar
village	د دیh
villager	دهانی dihati
vine	مو mou
vinegar	سرکه sirka
vineyard	انگورستان anguristan
violence	شدت shiddat
violent	شدید shad'id
violet	بنفشه binafsha
violin	کمانچه kamancha
virgin	باکره bakira
virtue	هنر hunar
visible	ظاهر zahir
visit	دیدنی didani
»	دید و بازدید did u bāz'id
visitor	مهمان mihman
visiting card	کارت gart
vocabulary	لغت lughat

voice	آواز <i>avaz</i>
volcano	کوه آتش فشان <i>kuh-i atash fshan</i>
volley	شلیک <i>shalik</i>
volume	جلد <i>jild</i>
to vomit	قی کردن <i>qei kardan</i>
voyage	سفر دریای <i>safar-i daryai</i>
vulgar	عام، پست <i>'amm, past</i>
vulture	لاش خور <i>lash-khur</i>
W.	
wages	مواجب <i>mavajib</i>
waist	کمر <i>kamar</i>
waistcoat	جلکه <i>jilaka</i>
to wait	صبر کردن <i>sabr kardan</i>
to wake	بیدار شدن <i>bidadr shudan</i>
walk	گردش <i>gardish</i>
to walk	پیدا رفتن (رو) <i>pida raftan (rou)</i>
wall	دیوار <i>divar</i>
wallet	قبل <i>qubul</i>
walnut	گردو <i>girdu</i>
want	خواهش <i>khahish</i>
war	جنگ <i>jang</i>
warehouse	مغازه <i>maghaza</i>
warm	گرم <i>garm</i>
warmth	گرمی <i>garmi</i>
warp and woof	تار و پود <i>tar u pud</i>
to wash	شستن (شور) <i>shustan (shur)</i>
washer	رختشور <i>rakhtshur</i>
wasp	زنبور <i>zambur</i>
waste	تفریط <i>tafrīt</i>

watch	ساعت sa'at
water	آب ab
to water	سیراب کردن sirāb kardan
wave	موج mouj
wax	موم mum
way	راه rah
weak	ضعیف za'if
wealth	دولت donlat
weapon	اسلحه aslaha
weather	هوا havā
to weave	بافتن (باف) buftan (buf)
wedding	عروسی 'arūsī
Wednesday	چهارشنبه chahar shamba
weight	وزن vāzn
welcome!	خوش آمدید khush amadid
well (for water)	چاه chāh
well (adverb)	بخیلی bi khubr
wellwisher	خیرخواه kheir-khah
west	مغرب maghrib
wet	تر, خیس tar, khis
what	چه chi
wheat	گندم gandum
wheel	چرخ charkh
when?	کی kei?
where	کجا, کو kuja, ku
while	مدت muddat
whip	شلاغ shallagh
whirlpool	گرداب girdab
to whistle	سوت زدن sūt zadan
white	سفید safid

who ?	که ki ?
whole	تمام tamām
wholesome	سالم salīm
why	چرا chira
wick	فتیله fatla
wicked	شریر sharīr
wickedness	شرارت sharārat
wide	گشاد gushād
widow	بیوه bīva
width	پهنائی pahnai
wife	زوجه زن, zan
wild	وحشی vahshī
wilderness	بیابان biāban
will	مراد murād
willow	بید bīd
to win	بردن (بر) burdan (bar)
wind	باد bād
to wind up	کوک کردن kuk kardan
window	پنجره panjara
wine	شراب sharāb
wing	بال bāl
winter	زمستان zimistān
to wipe.	پاک کردن pāk kardan
wire	مفتل maftul
wisdom	حکمت hikmat
wise	دانا dāna
wish	خواهش khāhish
to wish	خواستن (خواه) khāstan (khāh)
with	با bā
witness	شاهد shāhid
witty	ظریف zarīf

wolf	گُرگ gurg
woman	زن zan
wonder	کرامت karamat
to wonder	تعجب کردن ta'ajjub kardan
wonderful	عاجیب 'ajib
wood	چوب chub
— (fire-wood)	هیزم hizum
woodcock	نوک‌دراز بزرگ nukdiraz-i buzurg
wool	پشم pashm
word	کلمه kalama
work	کار kār
workman	فعله fa'ala
workshop	کارخانه karkhāna
world	دنیا, عالم, جهان dunya, alam, jahān
worm	کرم kirm
worse	بدتر badtar
to worship	پرستیدن (پرست) parastidan (parast)
to be worth	ارزیدن (ارز) arzidan (ars)
worthy	لایق layiq
wound	زخم zakhm
wounded	زخم دار zakhm-dār
to wrap	پیچیدن (پیچ) pichidan (pich)
to wrestle	کشتی گرفتن kushti giriftan
to write	نوشتن (نویس) navishtan (navis)
writer	نویسنده, کاتب navisanda, kاتب
writing	خط khatt
wrong	غلط ghalat

Y.

yard (court)	حیات heyat
— (measure)	ذرع sar'

year	سال, سن, سنه	sāl, sinn, sana
yeast	مایه	māya
yellow	زرد	zard
yes	بلی (آری)	ba'li (vulg. ārei)
yesterday	دیروز	dīrūz
young	جاولن, جاهل	javān, jāhil
youth	جوانی	javāni

Z.

zeal	غیرت	gheirat
zephyr	نسیم	nasīm
zinc	روح	ruh
Zoroaster	زردشت	Zardusht

